ΘΕΟΣΠΛΑΓΧΝΑΠΟΔΟΣΙΕ

OR,

The Yernings of CHRISTS bowels towards his languishing FRIENDS.

Wherein the sincerity, ardency, constancy, and super-eminent excellency of the love of Jesus Christ; as it workes from him towards his Friends: is delineated, discussed, and fitly applyed;

BY S. M. *Minister of the Gospel of God.*

I said unto thee when thou wast in thy blood, live; Yea I said unto thee when thou wast in thy blood, live.

Behold thy time was the time of Love: yea I entered into a Covenant with thee, and thou becamest mine, Ezek. 16. 6. 8.

This is a great mystery: but I speak concerning Christ and the Church, Ephes. 5. 32.

—Καὶ τὰς μὲν τῶν φαύλων συνηθείας ὀλίγος χρόνος διέλυσεν τὰς δὲ τῶν σπουδαίων φιλίας οὐδὲ ἂν ὁ πᾶς αἰὼν ἐξαλέψειεν.
Isocr. Orat. ad Demon.

Non requiescit amor in quacunq; superficiali adeptione amati, sed quærit amatum perfectè habere, quasi ad intima illius perveniens, &c. Aqu. 1. 22. 28. a. 2.

LONDON,
Printed by *Matthew Symmons*, in the yeare
1 6 4 7.

To the Right Honourable *Philip* Lord *Wharton* Baron of *wharton*.

Right Honourable,

INexpreſſible & unconceivable are thoſe cordiall joyes, which proceed from the in-commings of Jeſus Chriſt upon the Soul, and her out-goings towards the Meſſiah againe; For is't not an heaven on earth, ſo to commerce with Chriſt? what, but this may bee compar'd to that Heaven above, where God gives out himſelfe in fulleſt meaſures, begetting like motions and operations in the glorified Saints? what gives the Saints mercies and morſels a right reliſh ſave this, [a] *Chriſts comming in upon us hand in hand with them, and making them good to us? and can any thing but his abſence mar the taſt of mercies? what*

[a] Mea non proſunt fine me, nec tua proſunt ſine te, Bern.

shall I say? he that hath Christ wants not, * *he that wants Christ inherits not what he seemeth to have. What's good to us without God?* [b] *and what can be bad to us when we enjoy him?* [c] *what the Father said of Joy, that may I say of the Joy-maker, and much more. There is so great a sweetness in heavenly joy, that if one small drop thereof should fall into Hell, it would swallow up all the bitterness of that Tophet.* [d] *Christ being had, makes bitter things sweet, rough things smooth, and massie things light: Oh! what a Jesus have we? do's not the Saints lothnesse to be rent from him, speake out sweetly what an one he is, to such as sit under his shade with delight?* [e] *Oh the power, purity, immensity, and perenity of his love, mercie and goodness! how precious a thing is't to have, and to bee had of such a precious Christ? Certainely time will discover it, 'twill be known at the time of his glorious appearance to judg the secrets of closest hearts, &*

to

* Is habet omnia, qui habet habentem omnia.

b Tolle meum et tolle Deum. Quid si sine domo, et non sine domino, sine veste, si non sine fide, sine sibo, sine lecto, et non sine Christo?

d Tanta est dulcedo cælestis gaudij, ut si una guttula diffluere in infernum, totam a maritudinem interni absorberet. *Aug.*

e Qui semel Christi dulcedinem gustaverit deficile ab illo seperari sustinet. *Berg.*

to be honoured of all that believe: Of which number, I take the boldnesse to repute your Honour, to be in the front among persons of Honour. And what do I more then revive the ancient report which hath gone forth concerning your Honour, many yeares since? [f] what bad men say it skils not; sure I am, good men speak you a man of a moderate spirit, one who loves truth for the truths sake: how you have done, & do still countenance the godly part of any party, I need not tel the world: but that which do's most ennoble your Honor, and make you most famous, is God's speaking out his approbation of you, to your own soul; for that only is Circumcision, wch is of the heart, & he is a right Christiã, whose praise is not of men only, but of God. *Sir, I humbly present you with this small Treatise, & why should I doubt of your favourable acceptance, in whose noble breast such wisedom & ingenuity is found? Let him doubt that lists; for I will not: the book is your honors, such as it is, &*

[f] Simulata non diu durant.

if men mistake not, it discovers hidden secret passages, and proceedings, betwixt Christ & the Soul: & what's more reviving to a spirituall person? In a word, this is but a small acknowledgement of your Honours worth, yet future opportunities may cause to abound: goe on in wel-doing noble Patriot, and prosper, reconcile the differences of Saints, doe justice, love mercy, & walk humbly with God; you may doe much good by your good example; For, as the Father spake, an Excellent Lord is better then an excellent Law. Thus shal you live so, as that you need not feare to die, and propagate Gods glory with your own name & fame to future generations. Now that it may be the lot of your honorable self, with your noble Consort, and all your Posterity, to prize Christ, live in him, be saved by him, & stated in everlasting glory with him, shall be the desire & prayer of him who is,

Your Honours humbly devoted to serve you in the things of Christ,
SAM: MOORE.

To

Ther is an admirable addresse

TO THE CHRISTIAN READER.

THE great and glorious GOD whom we adore, is love, and what is best he loves most. His love is great to his worke, his people, his truth: but unto CHRIST it's above all, yea above the whole universe. The greater any Good is, the greater 'tis belove'd. The more neare, acceptable, like, excellent, lasting, perfect any good is, by so much it's the

Thom 1ª parte q. 20. Artic. 4.

Rayneri Pantheolog: Tom, 1ª p. 129.

the greater. The LORD CHRIST *in all these he's the* nearest *to* God, *his humane nature is united to the divine, hee sits at the right hand of Majestie in glory: his* acceptableness *was emphatically twice witnessed from Heaven,* This is my beloved Sonne in whom I am well pleased, *and its for his sake that wee are accepted. As for* likeness, *the foundation & strength of love (for wheresoever's the greatest* likeness, *there's the greatest love) Hee is the expresse Image of the Father, and his glory doth fully resemble the Fathers glory for* excellencie, *it's his transcendently, hee's the chiefest among tenne thousand, the only begotten* Hebr. 1. 6. *Angels must adore him, and all men must give him equall honour with the Father; Hee's the most* excellent *and* lasting *good without any seede of corruption, the everlasting* Father, Hebr. 13. 8. *The same for ever, full of all* perfections, *all the*

Iohn 1. 14.
Mar. 16. 19.
Ephes. 1. 20, 21
Matth. 3. 17. 17. ch. 5.
Iohn 16. 23.
Ephes. 1. 6.
Hebr. 1. 3.
Iohn 1. 14.
Cant. 10.
Iohn 1. 14.
Iohn 5. 23.
Acts 2. 31.
Esa 9. 6.

treasures of wisdome and knowledg were in him, hee had all power, all things, Coloſſi. 1. 19. *all fulneſſe,* Coloſſians 2. 9. *even the fulneſſe of the Divinity, ſo that hee was and is altogether lovely, & called the Fathers well-beloved.* Col. 2. 3. Mat. 28. 18. Iohn 3. 35.

Now notwithſtanding that CHRIST *was the great and chiefe object of the* FATHER'S *love, the delight of his eye, and pleaſure of his ſoule, yet* Him *hath hee given unto the Sonnes of men for their* life, John 10. 10. *For their* light and learning, *John* 8. 12. *Matth.* 11. 29. *For their* livelihood, *John* 6. 51. *For their* redemption & forgiveneſſe, *Gal.* 3. 13. *Coloſſians* 1. 14. *For their* peace and reconciliation, *Eph.* 2. 14. 16. *For their* righteouſneſſe, *Jerem.* 23. 6. *Rom.* 10. 4. *For their* ſanctification, 1 *Cor.* 1. 30. *For their* Covenant, *Eſa* 42. 6. *For their* Councellour, *Eſay* 9. 6. *For their* Conſolation, *Hebrews* 2. 25. *For their* Mediatour

tour, 1 *Timothy* 2. 5. *For their* Advocate, 1 *John* 2. 1. *For the* Shepheard and Biſhop of their Soules, 1 *Peter* 2. 25. *For their* Sanctuary, *Eſay* 8. 14. *For their* ſupply, *John* 1. 16. *For their* hope, *Acts* 28. 20. *For their* Foundation, *Epheſ.* 2. 20. *For their* Father, *Eſay* 9. 6. *For their* Phyſitian, *Luke* 4. 18. 10. 34. *For their* Salvation, *Luke* 1. 69. *And for their* Glory, *Luke* 2. 32.

The Father therefore having given his dearely and deepely beloved Sonne unto us for ſuch ends and purpoſes, wee ſhould not doubt but that hee will be all theſe unto us. This Author in the firſt part of his Elaborate worke layeth open the yernings of Chriſts bowels towards all his languiſhing Friends.

Reader, *if thou be one of them, here's an* Optick Glaſſe *in which thou maiſt clearly ſee how the* Heart and Bowels *of* CHRIST *ſtand towards poore ſinners, and ſo towards*

wards thy ſelfe. what wouldſt thou have, which from him is not haveable? Doſt thou want life, light, maintenance, countenance: is't pardon, peace, purity thou wouldſt have? ſpeake, is't Righteouſneſſe, Councell, Comfort, friend-ſhip, ſafety thou needeſt? Art thou wounded and wanteſt healing? Art thou purſued by the Enemie, and wanteſt deliverance? is't grace or glory thou deſireſt? wouldſt thou have a word ſpoke for thee to the great KING of HEAVEN? have thy Cauſe pleaded for thee there? Is't reſolution, aſſurance, ſalvation thou ſigheſt and ſeekeſt after? In CHRIST who is All *thou mayeſt finde all. Looke into this* Treatiſe, *it ſweetely ſets out the* Samaritaneſſe *or compaſſionateneſſe of Chriſt? it ſhews thee how readie he is to ſupply thy wants, and ſatisfie thy longings. Here thou ſhalt feele him drawing thy heart unto himſelfe, and ſhewing thee the ſight of glorious Myſteries.*

+ ſteries. *It's our ignorance of Chriſt's love and bowells, that fills us with feares, doubts, and jealouſies, that keepes us under bondage, and cauſeth us to reſt in ſhadowes and low things. The* Author *hath provided a good* Remedie, *hee hath opened Chriſts heart to thee, to draw thy heart to Him: and where ſhould Saints hearts be but where the heart of the Father is, and that's in Chriſt. His tranſcendent worth affects him, his tranſcendent worth and bowells ſhould affect us. Love to any thing changes the heart into the likeneſſe of the thing loved. If a man love earthly things, hee's* vir terrenus, *an earthly man, and his love is earthly; If a man love heavenly things, he's* vir cæleſtis *a heavenly man, and his worke is heavenly. Wouldſt thou bee a heavenly man, and love with heavenly love. This* Worke *will teach thee to love Chriſt, which will change thy heart into the nature of Chriſts heart, and ſo thy ſelfe and*

love

love will both become heavenly, & the more heavenly thou art, the more fit for heavenly visions, and glorious Mysteries.

Reader, *this Treatise needs not my penne, it speakes for it selfe, thou mayest account it amongst thy treasures. It hath that in't is better then the Red earth of the world. The God of all truth teach thee by his spirit to know prize and practise all truth.*

Thine if thou love the truth,

W. Greenhil.

The

A Table of ſome few Heads contained in this Book.

Part. 1. CHAP. 1.

What's ment by loving, page. 1. &c.

How men are ſaid to be Chriſts owne: all are Chriſt's owne by right of dominion, for he's Lord of all. page 4.

Chriſts flock his own by a ſix-fold right, page 4. 5. 6.

End, what it ſignifies, p. 7.8.9.

Chap. 2.

THe love of Jeſus Chriſt what for kind,

1. *Sincere, without mixture.*

2. *Not ſelviſh, he loves not for rewards.*

3. *Chaſt, undefiled.*

4. *Full immenſe.* page 11.

5. *Free, and acts freely.* p. 17.

Chriſt's

Christs love in what respects free. page 21. &c.

6. *Attractive drawing.* p. 25. 26.

7. *Coersive constraining.* p. 27.

8. *Immutable, it cannot change, and why, in three particulars.* p. 28.

CHAP. 3.

CHrists love, what for degree.

1. *Christs love's more then a friend, and how cleared by divers instances.* page 34, &c.

2. *Christ loves more then a Father.* page 39.

3. *More then a Husband.* p. 40.

4. *Christ loves man more then he loves himselfe, made evident in many particular cases.* page 41, &c.

5. *The love betwixt Christ and christians, greater then that love which is betwixt the Soule and the bodie.* page 44.

6. *Christ loves man more then man loves Christ.*

Three reasons of that. Ibid, &c.

CHAP. 4.

CHrist's love, how discovered to his in two particulars.

By

By words or works.

By words, there are 3. sorts of Christs loue-discouering words. page 50. &c.

Christ prayes to his Father for Saints, and to what end.

1. *That their graces faile not.* page 56. 57.

And therein Christ perswades the soule of two things to comfort & confirme it.

1. *That hee ha's prayed for as bad as that soule can be.*

2. *That he always prevailed for what he prayed.* page 58, &c.

2. *Hee prayes that their natures soile not.* page 61.

Christ prayes to the Father in Sts. how, and in what sence. page 62.

Christ putting words in his Disciples mouths, and how. p. 65, &c.

Christs loue, how discovered by workes.

1. *By doing for them.*

2. *By suffering for them.*

3. *By suffering with them.* p. 74, 75.

Doing for them, and that 1. *in serving of them.* Ibid.

2. *In making his services easie to them six wayes.* p. 76, &c.

Christ discovering his love by suffering for his. page 82.

The glory of the grace and favour of Jesus Christ to his, how discovered in suffering for them, shewed in sixe things. page 83, &c.

The glory of that great worke glimps'd out by five things more. page 94, &c.

Christ discovering heartie love to his followers by suffering with them, and how. page 103, &c.

CHAP. 5.

TO what end Jesus Christ sets his love on loveleſſe ſinners and ſinfull ſoules.

Christ loves a poore polluted Soule to make it lovely in his owne bleſſed ſight, and unto his owne glorious ſelfe. page 111, &c.

2. *To preſent his object blameleſſe both*

both to himſelfe, and alſo to his Father. page 113.

How Chriſt differs from other lovers in this reſpect. page 114.

3*ly. To preſent his beloved ones ſpotleſſe, he ſets his love on ſoules to cleanſe, and ſanctifie them to his own and his Fathers uſe.* p. 115.

4. *Chriſt loves to ſave the ſoule harmleſſe, preſerve and keepe it alive. Satan loves to deſtroy: but Chriſt loves to ſave.* page 116, 117

Chriſts affection to his, calling for action from them for him. Ibid.

1. *He's active for you, prayes for you, pleads for you at the Throne of grace night and day, againſt the accuſer of the Brethren.* page 118.

2. *Satans vaſſalls are active for him, and 'tis a moſt abhominable thing, and not to be paralell'd, that children of darkneſſe ſhould doe more for their Father, then do children of light for theirs.* Ibid.

PART. 2. CHAP. 1.

Christ-like affections working toward Christ. page 1.

The rise of this.

1. *Divine love is active, and it acts towards Christ for fulnesse.* p. 2.

2. *Christ is the Center to divine Love, and arising aloft in him it ha's rest; and the soule it selfe is then a serene Spirit.* page 3.

3. *Every thing hath its end, and moves towards that: love has its end too & thitherward it moves. Grace has no other end but God & glory. Love is a grace, and a great one, full of heavenly motion.* page 4.

4. *Divine Love is the Divine nature, and cannot be confin'd in man who is but an heape of earth & 'twill break forth upward till it become Glory.* page 5.

5. *Best inteleets covet best objects, Christians have the best inteleets, therefore they love Christ.* page 6.

Christ how the best object of Love Divine

Divine, made plaine in three particulars.

6. *Divine Love goes out, workes towards Christ by a Divine instinct it ascends upward: for it can doe no other.* page 8.

7. *A spirituall soule is righteous, seeth 'tis a righteous thing to love Christ, see's some must love Christ, & shee knowes none has more cause then shee.* Ibid.

8 *A divine soule is reasonable, seeth 'tis but reasonable, to love him who loved her when shee had nothing in her worthy of love.* page 9.

CHAP. 2.

CHristians shewing love to Christ and how, in twelve remarkable things. page 9, &c.

CHAP. 3.

LOvers of Christ, how known.

1. *Such as love Christ, see a motive in Christ, to stir up love (it being*

being the eminencie of an object that attracts love. page 29.

2. *A soul that loves* Christ *thirsts after his presence, has never enough of his communion with her.* p. 30, 31.

3. *One that loves* Christ, *feares to displease him: true Lovers are loth to offend those they prize and love.* page 33.

4 *True love is of the person of Christ, were he without portion or priviledges. A* Christ *under shame as well as Glory, a* Christ *abas'd as well as exalted.* page 33, 34.

5. *One that loves* Christ *would fain be, & doe like* Christ. p. 35, 36.

6. *They love* Christs *friends as the object of his delight.* p. 37, 38.

CHAP: 4:

THe passage of Divine Love as it works towards Christ, *may be obstructed, and how, cleared in six particulars.* page 39, &c.

CHAP.

CHAP. 5.

Christ keeping love alive in Christians, and how, shewed in many particulars. page 50, &c.

Incentives to love Christ, what, in ten particulars handled at large. page 59, &c.

PART. 3. CHAP. 1.

WHat things agree to make up a right sight naturall. p. 3.

Visions of Heaven glorious, and why. Ibid.

They have in them God a glorious object, Christ a glorious medium, and a light super-sensuall, supernaturall, and glorious too. page 4, &c.

Right sight of Christ, what.

1. *To see him as he is,* p. 11, 12, 13.

2. *Right sight of Christ is experimentall.* page 14.

The good arising from such a sight of Christ, what, expres'd in four particulars. page 4, &c.

The

The evill of the contrary, not to see Christ ezperimentally, clear'd by four things also. page 18, &c.

3. *Right sight of Christ, is to see Christ as a man is seene of Christ.* p. 21.

How a Christian is seene of Christ, in two particulars. Ib.

A perswasion to looke up to Jesus, and why. p. 23.

Incentives to that glorious work, what.

1. *All heires of everlasting life long'd to see Christ before their death, and had their desires.* page 24.

The language of a Christ-les man or woman at the Judgement-day, what. page 25.

2. *Mans necessity calls for this, hee must minde a Jesus, see him by faith, for he wants him, and there is not another.* page 26.

3. *A right sight of Christ gives a right sight of selfe, and selfes estate, it being most certain, that men never see themselves so well as when they most see Jesus Christ.* page 28.

Sight

Sight of Christ, what sight of selfe it gives.

In him we may see what we have been, are, & shall be. page 29, &c.

4. *All right sight of Christ has in't a sustaining nature, a heart-relieving vertue, a soule-reviving ability, things of Heaven being all supporting, much more Christ himselfe.* page 34.

5. *'Twill encrease inward joy, a joy of heart, which excells the joy of harvest.* page 37, &c.

6. *'Twill strengthen patience under the crosse, and chstaizement for Christ.* page 40, 41, 42.

CHAP. 2.

THe likenesse betwixt the 1. and 2d. or the naturall and spiritual birth what, in eight particulars. page 43, &c.

Four reasons why men should esteem it a greater priviledge to bee borne twice, then to be borne but once. page 56, 57, 58, 59.

How God brings in, and brings up returning sinners. He

1. *He principles them.*
2. *Acts them.*
3. *builds them.*
4. *Confirmes them.* page 60.
How God principles those hee will save. Ibid.
Christ's act by which he drawes out those principles, what.
1. *Illumination.* page 61.
What work light makes in a darke Soule. Ibid, &c.
2. *Humiliation.* page 63.
How Christ humbles men kindly. page 64,65.
To what end Christ humbles, layes low chosen vessells. page 66.
How Christ builds Christians.
1. *by keeping them and all their graces in continuall action.* p. 74.
2. *By infusing strength suitable to opposition.* page 75.
What Christ in building helps his people to live above, whilst they live in the body.
1. *Above corruption.*
2. *Above temptations.*
3. *Above gracious evidences.*
4. *Above*

4. *Above glorious manifeſtations of his Fathers love, & how.*
page 79. &c.
Chriſt confirms his, & how. p. 87.
The effects of ſuch ſtability of heart in that reſpect, what. page 88.
The faith of Saints concerning this, what. page 90.

CHAP. 3.

CItizens of heaven are ſtrangers here.
what it is to be a ſtranger here, 4. *particulars of that.* page 92, &c.
whence it is that Chriſt lets his live ſo far from home, that God ſo kind a Father, puts his children into ſuch an unkind world. page 105.
1. *To put a difference betwixt Earth and Heaven.*
2. *To glimpſe out Glory to a faithleſſe people.* page 107.
3. *To ſave others alive.*
page 108, 109.
4. *To diſpoſe them for higher things, and how,* page 110, 111.
5. *That grace might have a being as well as glory.* page 112.
Stran-

The table.

Strangers on Earth how knowne.

1. *By the price they put on glory,& the thoughts they have of Heaven.* page 113.

2. *By the language they speak.* page 114.

3. *A strangers mind & motion is home-ward, though he lacks nothing.* page 116,&c.

The practice of Sts making good this principle, and how. Ibid.

4. *Strangers in a strange Land content themselves only with things needful.* page 119.

5 *Strangers ingage not themselves too much in the affairs of the natives of strange Lands.* page 123.

How little cause Saints have to love this strange Land, or be loth to leave it.

1. *Till then they're far from their best friends & chiefest favours, they are in a farre Countrey, whilst from their Fathers house.* page 124.

Other considerations to loosen the Saints from the world. p. 125,126.

2. *They should not love it, be loth to*

to leave it: for till then they'l be foiled, vex'd & soil'd with filthy sins.
page 127.
Saints being strangers, what they should be, and doe, whilst ranging through this earthly region. p. 128.

CHAP. 4.

Saints have their appointed time of change.
To be changed, what.
'Tis to have a different manner of being: 'tis the cessation of a person or thing from being what it once was.
page 130.
The sundry sorts of changes, what in 3 particulars. p. 131, 132, 133. 134
To be gloriously chang'd, what.
page 135.
A three-fold imployment for Saints in order to a disposing of them for their last, greatest, and best of changes. page 136, &c.
Saints have need to be chang'd, two reasons of that. p. 140, &c.

CHAP. 5.

Glory, what. page 182.
What things concur to make up everlasting

The table.

everlasting glory. page 183, &c.
To be glorified compleatly, what. page 196, &c.
The glory of the soule in heaven, what. page 197, &c.
what the glory of the body shall bee in the Kingdome of heaven. page 199, &c.
what the glory is that soule & body shall possesse joyntly. p. 206, &c.
The adjuncts of glory, what. page 224, &c.

The Errata. Part 1.

PAge 1. l. 3. r. acts are, p. 6. r. ויולד ברמותו p. 8. l. 12. r. p. 8. l. 2. r. δικαιοσύνην p. 3. l. 10. r. usuall, p. 30. r. crucis, p. 34. l. 11. r. meted p. 55. l. r. his. p. 65. l. 25. r. on, p. 67. r. risisse, p. 80. r. rebellis, p. 93. r. nisi, p. 114. l. 10. r. shee, p. 65. r. nobis, p. 73. *murorum*, p. 30. r. *numero*, p. 42. r. *Æthyopissam quandam*, p. 56. l. 12 r. *promisory*, p. 80. r. *protegentis*, & dele via.

Part 2.

Page 33. r. *in eum*. p. 62. r. perfectè, p. 56. r. absentia, p. 68. r. judicant. p. 3. l. 19. r. Center, p. 56. l. 21. r. leopardy, p. 59. l. 26. r. Ishmael.

Part 3.

Page 8. l. 7. r &, p. 12. l. 1. r he, p. 14. l. 2. r. thy, p. 34. l. 23. r. afflictions, p. 47. l. 8. r. loth, p. 46. l. 2. dele to, p. 54. l. 21. r. its so, l. 22. p. 61. l. 24. *this*, p. 80. l. 20. r. doubtfull, p. 106. l. 8. r. wearie, p. 116. l. 1. r. those, p. 52 l. 14. r. soule, p. 158. l. 3. r. hearing, p. 182. l. 10. dele to, p. 183. l. 1. dele where, p. 206. l. 4. r. eternally, p. 167. r. *exosum*, *esse Christo*. p. 212. r. *concreatæ*. Some other lesser faults there bee, which the Printer & Corrector desire the Reader to relieve with his penne.

THE

THE YERNINGS OF Christs bowells towards his languishing FRIENDS.

Joh. 13. 1.* *Having loved his own which were in the world, he loved them unto the end.**

CHAP. I.

Of the sence of the words, and their usefulnesse unto all Christ-obeying Christians.

WHere affection is the spring of action, and operation, love is perfect to perpetuitie. Christ acts as he is, he's without end, so is his love. Things of Heaven are all lasting, everla-

B sting;

* ἀγαπήσας τοὺς ἰδίους εἰς τέλος ἠγάπησεν αὐτούς.
*Quum dilexisset suos qui erant, &c. Montanus.
'Ἀγαπάω ut φιλῶ diligo & simpliciter amo.

sting: you may guesse at their beginnings, but never at their endings.

The word in the originall * properly signifies, to love something by adhering to it with the mind and heart: [a] so to be content and satisfied with it, as that a man desires nothing else [b]. 'Tis hearty love, Christ is said *to love the young man: viz. hee spake friendly to him, and dealt gently with him, as the word there imports. Blessed *Messiah* the Saints Saviour, at his last departure from them; adhered to them with all his might, soule, mind, and strength: and was so fully satisfied with them, tooke such great content in them, as that he desir'd no other portion besides them. And thus speaking sweet-

* ἀγαπάω.

[a] Suidas, seu aliquem amore complector & cum aliquo amicitiam colo: *as* 1 *Joh.* 2 10. *Mat.* 6. 24. *cha.* 22. 37. *Mark.* 10. 21. ἠγάπησεν αὐτὸν.

[b] Me aut amabis, aut quo contentus sim diliges. *Cic.* Others say 'tis more then φιλῶ as compounded of ἀγαπάω valdè, & πάομαι, acquiesco: quæ enim diligimus in iis acquiescimus. *Alsted.* in *Lexic.* significat contentum esse acquiescere, *Casaub.* in *Mat.* 10. 21. Ἀγαπᾶν apud LXX. *Interpretes*, non semper pro diligere, sed & pro amicis blandisque verbis compellare, & laudare, sumitur, ut *Cant.* 1. 14. 2. *Paral.* 18. 2.

ly

ly and kindly to them, call's them his owne[c], as being his peculiar portion.

His owne, every word of Christ hath its weight, every word drop's sweetneſſe as the hony combe. Christians you ſee your bleſſed lot, you are Christ's owne, and Christ is your owne. This comfortable kind of ſpeaking to Christians is very uſefull in Scripture; as Jeſus Christ is the faithfull's owne, ſo the faithfull are Jeſus Christ's own, *Rom.* 14. 4. God is termed ἰδιος κυριος the beleeving Christians *owne maſter, he ſhall be holden up by his owne Maſter; for God is able to make him ſtand.*

Christians! have you had experience of the powerfull workings of Gods love towards you, and on your Spirits? and doe you feare a finall falling, a partiall, or totall declining from Jeſus Christ, and his ſweeteſt wayes of ſoule-raviſhing contentments?

[c] Peculiariter deſtinatus, *Theſſ.* 1. *v.* 5. peculiaris, ab ἰδία, cujus eſt certa quædam, & minime cum cæteris communis idea, *Cajet.* 1 *Cor:* 11. 6. vide *Bezam* in loc. *The Lord Christ is call'd* ἰδιος θεος, *God's owne Sonne*, quod ſit filius Dei per æternam generationem.

Remember God's your owne, he both can, and will make you ſtand. *Thoſe that truſt in the Lord, ſhall be as Mount Sion, that ſhall never be removed.*

In generall conſider, Chriſt hath and may claime title to all by a right of dominion, and ſo all then are Chriſts owne, as he's Lord of all creatures. But Chriſts flock are his owne thus.

1. By right of donation, God hath given ſome to Chriſt, and what's more a mans owne, then that which is given him? The great God gives great gifts like himſelfe: millions of ſoules had Chriſt given him, 1 *Tim.* 2. 6.

2. By right of purchaſe and Redemption, Jeſus Chriſt hath bought ſome, 1 *Cor.* 6. 20. given *precious*, [d] *bloud* for ſome precious ſoules, 1 *Pet.* 1. 19. ἔδωκεν ἑαυτὸν ὑπὲρ ἡμῶν, *he gave himſelfe for us*: not onely λύτρον a ranſome, but alſo ἀντίλυτρον, a counter-ranſome for all our ſinnes. Oh thou man

[d] Fortaſis epithetum, (pretioſa) nonnullum habet reſpectum ad pretium ſanguinis Chriſti, & meritorium ejus. *Lorinus*, in locum

man of God, ponder these things well in thine owne minde. Christ *gave his owne selfe* for thy selfe, and art not thou then his owne? canst thou then have the heart to act such a part of unkindnesse against him as to serve thy selfe? *God forbid.*

3. By right of conquest, hee hath conquerd some with kindnesse, and overcome some with unexpressible love, he hath subdued them to himselfe, and their sinnes with Satan downe to the dust, and therefore they may well be his, and shall not he have the greatest share in them? May not Christ say to a subjected soule, as *Paul* to *Philemon* : *thou owest mee even thine owne selfe?* Me think's the soule should thus reply, yea Lord, and take me and all mine, for thine owne use, my soule, Spirit, strength, what I am, or may be, for it's thine owne.

4. By right of stipulation, or Covenant-making, *I entred into* Ezek. 16. 8.

a Covenant with thee and thou becameſt mine: ואכרא בכריח אתר I entred into a contract, or bargain with thee, and ſhall not the Lord have his bargaine?

5. By right of a gracious communication, ſome are ſweetly ſanctified to the uſe of Chriſt, to the ſervice of Chriſt and no other. *The Lord hath ſet apart him that's godly for himſelfe.* Some are *veſſells of honour, fitted* for their Maſters uſe, *Jo.17.19.22.Pſ.4.3.*

6. A Beleever is Chriſts owne, by a right of Regeneration, as he's *begotten againe*, in and after Chriſt's owne Image. God the Father, through Chriſt by his Spirit, hath *begotten them againe* into Chriſt's owne likeneſſe. The firſt *Adam begat a ſonne in his own likeneſſe, after his owne Image*[c], the ſecond *Adam* did ſo too. And being *begotten againe* in his likeneſſe, as children truly like their owne heavenly Father: they are truly and properly call'd his *own* children. End

[c] Gen. 5.3. ויו לרכומן תר כצלמו vel ut aliqui volunt, ἐγέννησε κατὰ τὴν ἰδίαν εἰκόνα. genuit ſecundum figuram ſuam.

End signifies diversly [f]. First the continuation of a thing, *Psal.* 102. 17, 18. *He shall regard the prayer of the destitute, and not despise it, this shall be written for the Generations to come*, i. e. *in perpetuum* for ever. *Psal.* 9. 7. *The Lord shall endure for ever.*

Where the *Chaldee* hath it *in sæculum*, the *Septuagint*, εἰς τέλος, Christ loves his owne with *an everlasting love.*

Christians! doe yee sometimes doubt, through misapprehensions and mistakes? 'tis without cause given on Jesus his part. Secondly, end's put sometimes for extremitie, as misery sorrow, and suffering, is the end of sinning; death is the end of life, sorrow, misery, and death, is mans extremity. *Messiah loves his owne*, in all their extremities.

3. Sometimes it signifies perfection [g] also as growth is the end

[f] Deniq; *Erasmus* tandem *Beza*, ad finem usq; i. e. indesinenter *Piscator.* Omni tempore hoc est semper perpetuò.
* Assiduè *Drusius*, *this sence from the place, Nazian.* perpetuò vulg. lat. in finem.

[g] *The Grecians significantly call end and perfection by one and the same terme*, τέλος significat tam perficio, quam finem facio, finco, obeo, *or* consummo, benevertit ergo Poeta, Phyllitides puerum, citharâ perfecit *Asbillum.*

of youth, *i. e.* the perfection of youth.

Glory is the end of grace, *viz.* the perfection of grace, for grace is initiall glory, glory begun: a christian, that is sanctified, seasoned, and set apart to the Lords use, begin's to live the life of glory even here in the Kingdome of grace. Grace is glory inchoate, Glory is grace consummate.

4. Sometimes the scope, or finall cause [h] of things: Christ is called τέλος νόμου εἰς δικαιοσύνην, *the end of the Law, for righteousnesse to every man that beleeveth*, viz. that perfection of holinesse, and that exquisite righteousnesse, with greatest fulnes, which the *most holy God*, and his *most holy Law* aimed at: and which is more, he did compleatly answer, and fully satisfie the exactest mandates, and precepts, of the same strictest Law for every beleeving soule. Christ loves his to the same end the Law aimes at, *viz.* to make them holy.

[h] Scopus, seu, causa finalis, *Rom.* 10. 4. 1 *Tim.* 1. 5. significat etiam exitus seu eventus. *Phil.* 3. 19. *James* 5. 11.

holy, and *present them blameleſſe, before his Father with exceeding great joy.* Ah Lord! who is wiſe, and ſee'th not ſtrength of *love ſhed abroad* by the Spirit in the hearts of thine?

In this text it's put for death onley, *he loved them to the end, i. e.* to the death, not that death could put an end to Chriſt's love, by which he adhered, and doth adhere to his. * Death only ends mortall things, Death was not able to breake the bands of friendſhip, which were betwixt head and members, Chriſt and chriſtians, that could not deſtroy the power of union betwixt him and his, for how could death put an end to that which tooke away its ſting from it? Chriſt's love to his ſubdu'd him to incounter with Death, Hell, and the grave, who is now triumphing over all *principalities and Powers.* The ſence then may be ſuch as this, that it put an end to his terrene, and mortall

* *Chriſt's love's immortall.* Mors igitur non finit omnia.

mortall life, and converſation, amongſt them here[i], and ſo hee loved them to the end of that courſe he ſteered with them here in the body. For 'twas come to this, that bodily preſence muſt now for a time be ſuſpended, corporall fellowſhip certainly ended, though very ſad newes to the hearts of his followers, Diſciples, yet all in love. Now he and his muſt be taken aſunder for a time, that they may be joyn'd together againe, when time ſhall be no more. Thus *when Jeſus knew the houre was come, that he ſhould depart out of this world to the Father, loving his owne he loved them*, did cleave to them, even *unto the end.* The note from the words then may be ſuch as this. Chriſt loves chriſtians with a laſting, yea, an everlaſting love. *Loving he loved and that to the end.*

[i] Mors vocatur τέλος non quòd omnia in morte, & cum morte, finiantur, quia etiam de Chriſti morte, hæc appellatio uſurpatur, ſed quia terrenæ & mortali huic vitæ, ac mundanæ converſationi finem imponit. *Gerh.* in locum com. in *Joh.* 13. 1.

Chap. II.

Of the nature of Chriſts Love.

ALl motion is as the propenſion is, in

in the primum mobile, first moover.
God is good, that's his nature, and he does good, that's the fruit of his peereleſſe goodneſſe, ſome deſcriptions have their bounds, but can you limit limitleſſe love?
Chriſt's love is ſuch as himſelf is, full of all amiable glory: Chriſt's goodnes is not hid, we'le ſhew you firſt what it is, & then the degrees on't.

FIrſt Chriſt's love unto beleeving ſoules, is for kind, ſincere, without mixture, a love without hatred, a liking without loathing. The ſonnes of men love with a mixed kind of love, there love hath ſome ingredient of diſlike in it, which is ſoone diſcovered as occaſion ſerves. But the Sonne of God doth not ſo, is not ſo eaſily incenſed againſt thoſe he loves. Men hate the perſons of men, men when they are offended with the failings of others, doe forthwith, if they can, avenge themſelves: upon the perſons of thoſe by whom they are injured

injured. But Christ takes vengeance onely on sinne, *thou wast a God that forgavest them*, saith the Prophet, *though thou took'st vengeance on their inventions*, Ps. 99. 8. Christ seeth himselfe in christians whom sinne cannot destroy, he loves them for *his owne sake*, hee accepts what's his, forgives what's theirs [k].

[k] Accipit suum, remittit suum.

Christ loves them because himselfe is in them, and cannot loath them, for as hee cannot deny himselfe, so neither can he dislike himselfe.

2. It is not self-ish, he loves not for rewards, if hee did, where should he have them? other lovers aime at themselves so much in loving others, as that oft-times they loose themselves in selfe-love, every man had rather be better to himselfe then to another [l]. But Christ may truly say to his friends, as *Paul* did to the *Corinthians*. *I seeke not yours but you*; he's better to others then to himselfe,

[l] Omnes sibi melius esse malle quam alteri. *Terent.*

2 *Cor.* 12. 14.

suffer'd

ſuffer'd for many, but brought not ſuffering on any. Chriſt ſeeks not himſelfe; but thy ſelfe. Oh ſoule! hath hee any dowry with thee, when hee makes thee his ſpouſe? thou haſt nothing of thine owne to give him but thy ſinne: thou art nothing of thy ſelfe for him, but a heape of earth, ſenſeleſſe, a meere *rudis indigeſtaque moles*, what is there in thee that ſo great a Majeſtie ſhould ſet his love upon thee? Or if there were ſomething in thee for Chriſt, as there is not, is he a gainer by it? can he receive that hee doth not poſſeſſe already[m]? Nay are not we receivers and he a giver?

Conſider his love, he is what hee is *for your ſakes*, you ſonnes of love and choſen friends, *all things are for your ſakes, that the abundant grace might, through the thanks-giving of many, redound to the glory of God.* Speaking in the antecedent verſe of *Chriſts reſurrection, he died and was buried for you,*

[m] Talis eſt dilectio Dei erga nos, quatenus nihil boni à nobis ipſi propriè accreſcit. Ameſius de conſc. & ejus caſ. l. 4. c. 10. 2 *cor.* 4. 15.

you, and is *risen againe for your sakes*. Loe, see an infallible character of a non-selfe lover! *hee sanctified himselfe*, set apart himselfe for you, herein is the praise of his grace; that *when hee was rich he became poore for your sakes: that you through his poverty might be made rich*. And *you know it* saith *Paul*, God hath made you to know it; that this was his free Grace: that he *sought not yours, but you*.

Joh. 17. 19.

2 Cor. 8. 9.

Thirdly, it is chaste, undefiled, whence those Epithites, *Love*, *Dove*, *undefiled sister*, *Cant.* 5. 2. to take away the suspition of unchaste love[n]: for this name sister implies a detestation of all fleshly impurity. *Ignatius* that holy Martyr call'd Christ by this name, my love, saith he, was crucifi'd: carnall eares, eyes, and hearts, take in carnall conceits of Christs love, sport themselves with the Letter: but the series of the letter is nothing serious, as

[n] Ut tolleretur suspicio fœdi amoris. *Hicrom.* adver. Iovinian, lib. 1. Tam à me pudica est, quam mea si soror sit, *Plautus.*

Bernard

Bernard notes [o]. And therefore let the spirituall Spouse of Christ, conceive spiritually of such heavenly and sweet expressions of love [p]: view not so much the outside of the phrase as the inside of the sence. He loves you christians with a pure, perfect and undefiled love. Breake the bone of the letter and thou shalt find the marrow of the sence [q] 'Tis the property of beasts to live on chaffe, of men to live on corne, [r] goe forth therefore from the sence of the flesh to the understanding of the mind [s].

Fourthly, It is full, *in him all fulnesse dwells* [t], *Col.* 1.19. it hath *height, and depth, length and breadth, in it: of his fulnesse we receive grace for grace, Joh.* 1.16. Christ had not grace by measure, in this he was *anointed above his fellowes*: who had grace only by measure. There is not onely in Christ ἀτάρκεια a sufficiency, but also ὑπερχύσις a

[o] Nihil enim serium habet literæ series. *Ber.* sup. Cant. serm. 6. ut spiritualis audi spiritualitèr amatoria verba cantari, *Orig.* in *Cant.* hom. 2. Non virum & fœminam, sed verbum & animam sentias. *Ber.* ibid.

[q] frange os literæ, & invenies medullam intelligentiæ. *Petrus Bles.* Ser. 3.

[r] Fumentorum est paleis hominum frumentis vesci. *Greg.* prœam. in *Cant.*

[s] Egredimini de sensu carnis, ad intelctum mentis. *Ber* in *Epipha.* ser. 2. Omne imperfectum redigitur ad perfectum, si nos ad Christum, à quo omnis perfectio descendit. Savanat. Expos. 4. orat. Domiui.

re-

redundancie of grace, as the Philoſopher diſtinguiſheth, for this the Apoſtle affirmeth, he hath a *ſufficiency and fulneſſe of grace*, 2 *Cor.* 9. 8. ἐν παντὶ πάντοτε πᾶσαν αὐτάρκειαν· ἐν παντὶ *in every neceſſity*, πάντοτε *at every time*, πᾶσαν *of every grace*. fulneſſe is for emptineſſe, and 'tis the joy and glory of Chriſtians, my friends, that their fulneſſe is in their head.

That 'tis where 'tis ſafe, and from whence it flowes fully and ſweetly into their ſoules. Chriſt is the well, thou beleeving ſoule let downe thy bucket, and drinke and live. Chriſt loues out of the abundance of goodneſſe, becauſe hee expects no profit out of us: *for wee are unprofitable ſervants*: but our love to him is out of the want of goodneſſe, becauſe wee ſtand in need of God[a]. Chriſt hath in him the fulneſſe of a fountaine, give he ne're ſo much out

[a] Sed ejus amor ex abundantia bonitatis, quia nullum è nobis commodum expectat; nos enim ſervi ſumus inutiles Deo, *Luk.* 17. 10. noſtra autem erga eum eſt ex indigentia, quia Deo indigemus. *Ameſius* in medul. l. 2. cap. 7.

to us: he hath ne'r the leſſe in himſelfe hee is an inexhauſtible well-ſpring of life, he is not only full in himſelfe, and for himſelfe: but alſo communicatively unto others.

Fifthly, Chriſt's love is free vv, acts freely in diſpenſation to every ſpirituall ſoule, *I will love them freely*, *Hoſ.* 14. 4. 2. *Cor.* 5. 4. men oft-times doe not the good they might, when they have opportunity; but Chriſt ſeeks for an opportunity, waites for it, *goes about doing good*. You have ſome lovers that will love; but then there is this defect in their love, it is onely extorted from them, by kindneſſes and curteſies done to them, and received by them, from them whom they affect: but can you force love from Chriſt x? if you could you need not: for he love's freely, he's free enough, *freely you have received*. Chriſt's bowells yerne fully, all his gifts are given freely, come from him

vv Non habet quo intret gratia, ubi meritum occupavit. *Bern. in cant. ſirm.* 67.

x Omnia quæ de Chriſto legeris non neceſſitate, ſed ſponte facta reperies *Orig. in gen. hom.* 8. *Matth.* 10. 8.

freely. Justification comes freely, Sanctification, Glorification freely, *The Lord did not set his love upon you, nor choose you because you were more in number then any people: for ye were the fewest of all people; but because he loved you,* Deut 7.7,8. he did it not from any motive arising from you; for there was nothing in you to draw and kindle his love: but he did it because he did it[y]. He chooseth none worthy of himselfe, but by choosing them makes them worthy[z]. These things demonstrate freenes of grace to be in Christ, & to flow from him into beleevers.

Rom. 8. 32. Rom. 3. 24.

[y] Amat quia amat *Bern.*
[z] Nullū eligit dignum, sed eligendo efficit dignum. *Aug. cont. Iuli, Pelag. l. 5. c. 3.*

First, in that when hee sets his love upon a soule, hee finds nothing in that soule worthy of love: he findes much matter of loathing; but nothing that's matter of love, as an object fit and sutable for Divine love to fasten upon. When a poore sinner lieth buried in pollutions, and fleshly defilements, and hath no cause in him

him moving Christ to love, hee makes lovely, and then loves, though he findes that soule loathsome, *Ezek.* 16. from the third to the eight.

Christ himselfe became uncomely, that hee might the better cover their uncomely parts with his comelinesse, *he was without forme and comelinesse, and when men saw him, there was no beauty that they should desire him:* this he was for your sakes. Christ doth as wee our selves doe, *upon those members that we thinke to be lesse honourable; even on them we bestow more abundant honour, and on our uncomely parts, more abundant comelinesse.* Christ bestoweth on the more uncomely sinner, receiving him, the more abundant comelinesse: so that the greatest sinners, make the most gracious Saints. *Paul* was once, one of the *chiefe of* sinners, the worst of men: but after the Lord Christ in mercy look'd on him: and wrought

Isa. 53. 2.

1 *Cor.* 12. 23.

kindly upon his Spirit, he became then one of the best of men; *in labours more abundant* for Christ *then all others*. Oft-times it falls out, that such as are most rejected of men, are most respected of God. *A lame Mephibosheth, a halting creeple, a blind Pharisee, a leprous Samaritan*, Luk. 12 16. an *ulcerous Lazarus, a woman with a bloudy issue*, Mark. 5.34. Persons uncleane, and contemptible, objects of disdaine in the eyes of men[a], he hath chosen also persons of meane employments, as *Amos a heards-man, Gideon a thrasher, Abel a shepheard, Noah a husbandman, Joseph a Carpenter, Peter and Andrew fishers; James and John fishers, mending their nets were called, and a Jaylor with many others of this worlds poore, who were rich in Faith, when chosen. Mary a harlot, Rachel a harlot, Paul* a blasphemer: some of all sorts of sinners have been and shall bee saved through the riches of his grace: yet God forbid

[a] Non deformitate corporis animus fœdatur: sed pulchritudine animi corpus ornatur. *Senec.*

bid you should sinne that Grace may abound: doe not so sinne against Christ; for if yee are Christ's, yee dare not.

Secondly, in that he comes upon a loveleſſe sinner, and sinfull soule, unseene, unsought, and not desired.

1. Unseen, a man by nature is borne spiritually blind, hee see's not his owne wants, nor Christ's worth: the sinfulneſſe of sinne, nor the goodneſſe and sweetneſſe of a Saviour: he see's not his owne misery, perceives not the nature of the Lords mercy, he considers not his spirituall penury. Christ comes upon the spirits of men invisibly, unseen, which shewes tis from free love: and that no provision can be made in any soule for the Lord Christ; but what hee brings along with him.

Secondly, unsought, *I am found of them that sought me not; I said behold me, behold me, to a people that*

was not called by my name, Isaiah 65. 1. *viz.* the heathen Gentiles, that could not seek, nor grope for, and after Jesus Christ: a people that had not so much as a good name, to commend them (if it were possible) to Christ, much lesse good natures. What then moved this blessed lover to set his love upon them? was it any thing they had for Christ, or to bring unto Christ? surely no. What then? 'twas the freenesse of Christ's will to doe good, that moved him to love freely. *I will have mercy on whom I will have mercy*, that's his determination. He's unsought, not sought of them: but they are sought of him. He's the seeker before conversion, (if there be any) which must needs be, if there be any reconcilement betwixt God and the soule. *I am come to seek and to save that which is lost.* Christ seekes us before we doe or can seek him, we are lost till then. Christ elects us also, before

Luke 9. 10.

fore we can elect him: *you have not chosen mee* saith Christ, *but I have chosen you*: you see then Christ's love is free, and acts freely towards such as he will save. *Joh.* 15. 6.

Thirdly, Christ workes on the soules of men when not desired, naturall men doe not know him, are not acquainted with him, his outgoings and incommings before them, they are enemies to the knowledge of a crucified Christ, and it is certaine there can be no desire of unknowne objects: *When we shall see him, there is no beauty that we should desire him, Isaiah* 53. 2. The Prophet predicts what carnall and naturall men would thinke, and conceive of Christ in their naturall conditions. If men see no beauty in Christ, no lovelinesse and sweetnesse in him, it is impossible they should desire him: for 'tis the excellencie, luster, and beauty of an object, that strengthneth desires towards it, and fixeth the eye

Iob. 21. 14.

[b] Scientia non habet inimicum præter ignorantem. Tolerabilior est pœna vivere non posse, quam nescire. *Senec.*

of the intellect, the understanding upon it. Christ loves when not desired, and therefore *loves freely*.

Fourthly, it's free for that it acts against repulses *, love cannot be acquired by doing injuries, deserved by repulses: and therefore free, *Isaiah* 65. 23. *I stretched out my hands all the day, to a rebellious people: a people that provoketh me to anger continually to my face.* Was this the way to be beloved of God? much lesse to procure love: was it not the direct way to be ruined, stripped of God, Christ and all goodnesse c? and yet you see he stretcheth out his arme, he not onely put's it forth; but also stretcheth it forth, as if he should straine himselfe, to embrace those that will come out of darknesse, into marvellous light and liberty. Is not this grace free? what so free as this? Naturall men before Christ's Spirit comes into their hearts, in powerfull workings;

* *Christ sometimes workes his workes on crosse and perverse natures: some Christians have as crosse spirits by nature, as can be in nature found: yet he chooseth them when better, and sweeter natures are refus'd. Ah Lord! what a great mystery of godlinesse is this?*

c Malum est agere quod prohibetur, sed agere quia prohibetur pessimum. *Job.* 21. 14.

they

they cry out: *Lord depart from us, we will none of thy wayes*: and did not the Lord in love, draw nigh to them, where were they? what would their end be? Christ's love is free.

Sixtly, it's attractive, it's a drawing love, *I have drawne thee with loving kindneſſe, Jer.* 31. 3. Some lovers love dearely: but cannot draw their objects nigh to them: they love but are not loved againe: their love is fruitleſſe: But Christ's love begets love, love like it ſelfe. *Draw me ſaith the Spouſe, and I will runne after thee.* Christ could draw teares from *Peters* eyes, with one looke of love, and he *wept bitterly*[d] ſaith the Text. Christ's love is *magnes amoris* the Loadſtone of love. it drawes Iron hearts to it, and makes them melt before the Sun of Righteouſneſſe: when it ſhines upon them ſweetly.

Christ's love is a heart raviſhing love, he can ſnatch a *Paul* into

[d] *Petrus*, tunc flevit quando in eum Chriſtus reſpexit. *Bern.* de mod. benè viv. ſer. 10. *Petrus* flevit & tacuit, quia quod defleri ſolet, non ſolet excuſari, & quod defendi non poteſt. ablui poteſt. *Ambr. to.* 3. ſer. 46. *Greg. Homil.* 30. in Evang.

into the *third heavens*, and fill him with joy, peace and glory invisibly: he can so wrap him up in the thoughts of his love, and fruits of his goodnesse, as that the man is lost in God, is in an extasie, cannot tell you what hee ha's seen, felt, or heard. Gracious spirits! you can say Amen to the truth of these things. Ha's not his love served you as zeale did *David*? ha's't not *eaten you up*? 'twill first, or last serve you so, yee favourites of Heaven. Christ's effectuall love is not laid out in vaine: for *loving to the end*, hee holds his object close to himself, till he hath it where it cannot get from him: even in his owne mansion and dwelling place. Christ drawes with *bands of love*, *Hosea* 11. 3. Christians, if words will not fasten you to your Saviour, deeds must, he hath bands for you: and if hee get you in bands, he'l hold you fast.

Seventhly, its coercive, both within

within himselfe, and also in all his members. What made him to veile his glory, become flesh, and save his people, but love [e]? *he loved me*, and what followes? *he gave himselfe for me*: when once you have his love, you have his heart, whatsoever he is and hath: heare the Father speake to dejected soules. *God so loved the world, that hee gave his onely begotten Son, that whosoever* [f] *beleeveth in him should not perish, but have everlasting life.* So lov'd, *viz.* so infinitely, so transcendently, so incomprehensibly, there's a *sic* without a *sicut*, marke that wisely and well.

Doth thy unsuitablenesse to Christ, and unworthinesse of Christ afflict thee? Remember his love will cause him to stoope to thee, and make thee worthy in himselfe. And that very apprehension, if cordiall and reall, if hearty and sincere: even that I say is a fruit of Christ's love, shed abroad in thy heart already, this abasing

[e] Nihil enim est quod non toleret, qui perfectè diligit.

Iohn 3. 16.

[f] Quod omnibus promittitur, singulis promittitur.

abasing of thy selfe is a lifting up of Christ in thine own soule, who hath already made thy heart his home. What force is that which moved him, who of himselfe is so violent in all victory, to be so vanquished with all violence [g]? *Amor est*, nothing but the force of love: *Nazianzen* calls love a sweet tyrant [h].

In his members, what gives life and motion to all the parts of his body mysticall but love? all action of theirs are the product of his affection to them: the more Christ's love ha's its perfect worke on a beleeving soule, the more lively and lovely are the reachings out of that soule towards Christ: the blessed light of the Lords favourable countenãce, shining out unto a Spirituall soule, makes labours many, after *Messiah's* presence, love's coercive.

Eightly, 'tis immutable, cannot change, varie, or alter, neither

[g] Quæ est ista quæso vis, tam violentia ad victoriam, tam victa ad violentiam? *Bern.* super *Cant.* ser. 64. Nulla vis major pietate verâ est. Triumphat de Deo amor. Id. Ibid.

[h] Dulcis, tyrannus. *Nazianzen*, orat. 28. in Maxim.

ther length of time, distance of place, nor strength of deformity, can worke an alteration in his love. The love of man is very variable, we love by fits, and so doth every foole, he loves in his mood, while the pang lasteth: But as the torrent is up and downe, so it is with many lovers, they are either as high as the skies, or else as low as hell: either those they love are the best with them, or the worst living, because they are unsteady, constant in nothing, but in inconstancy. But the love of Christ is alwayes the same, the injuries we doe to Christ, although they have their fruit in discomfort, and occasion the hiding of his face, with the suspension of the manifestations of his love for a season, which indeed is a hell on earth to a sanctified soule[i]. Yet these injuries, even these I say, doe not alter, or lessen his love to his[k]: for

[i] Substractio gratiæ est maxima pœna. Alst. in sent: l. 2. tract. 30. q. 2.

[k] Nube solet

pulsa candidus esse dies. *Ovid.* Afflictio dat intellectum, quos Deus diligit castigat. Deus optimum quemq; aut mala valetudine, aut luctu afficit. *Seneca.* Unde datum est vulnus, contigit inde salus.

God

God can *visit transgressions with rod, and iniquities with stripes; nevertheless his loving-kindnesse shall continue with his, and hee will not suffer his faithfulnesse to faile towards them*, Psal. 99. 32, 33. Christ can scourge his friends for and from their sinnes, as well as for the exercise of their graces: and yet love them dearly, constantly, and ardently. *In him is no variablenesse, nor shadow of turning.* Not so much as a shadow, colour of alteration, or mutation; οὐ μὴ ἐκβάλω ἔξω, *he will in no wise cast you out*, Joh. 6. 37. and he that escapes the Lords affliction, may suspect his owne adoption[l]. Trees are rooted the more firmely by shaking[m]. The *Persian* Kings shunned familiarity with their Subjects, and were seldome seene, that they might be the more honoured[n]: so Christ serv's Christians.

Παιδήματα Μαθήματα, Nocumenta, Documenta. Schola cruis, Schola lucis. Detrimenta corporum, incrementa virtutum. *Greg. Iam.* 1. 17.

[l] Qui excipitur à munere flagellatorum, excipitur à numero filiorum.

[m] Deus unicum habet filium sine peccato, nullum sine flagello.

[n] Persona Regis sub specie Majestatis occultitur. *Iuff. l.* 1.

1. 'Tis not length of time that can worke, or occasion an alteration in his love. *It's everla-*

sting,

sting, *I have loved thee with an everlasting love*, Jer. 31. 3. *Behold I will betroth thee unto me for ever.* Wee may through tract and length of time, forget and be forgotten. As *Joseph* forgot his Brethren, and was forgotten of them. Length of time may either wholly weare out our affections, or else coole and lessen their heat, and strength, towards our familiars: But Christs love tak's not cold, is not cooled towards his, 'tis alwayes firme, free, full, fervent, *Heb.* 13. 5. *Hee hath said, I will ne'r leave thee, nor forsake thee.* The words are emphaticall; οὐ μὴ σε ἀνῶ, οὐδ' οὐ μὴ σε ἐγκαταλίπω, there is a duplication of the subject of the Promise, *I will not leave, I will not forsake*, and a multiplication of Negatives [o], there are five negatives in the promise, by which he intimates, he will not, yea he will not surely, he will not forsake his servants: he will never totally reject them, he will not utterly forsake them.

Hos. 2. 19.

[o] Est negationis conduplicatio, ut fit vehementior pollicitatio. Estius in locum.

I will not leave you comfortleſſe, or as *Orphanes*, as children without parents [p].

Secondly, no diſtance of place, were it never ſo great, yea, although 'twere as great, as that which is betwixt the loweſt earth, and higheſt heaven: yet cannot this part Chriſt and Chriſtians, or impare the ſtrength of his affections towards them, worke the leaſt alteration in his love: yea even now, although his glorious Majeſty poſſeſſeth the heavens, yet his heart is where 'twas, 'tis towards his Saints on earth. You bleſſed babes and friends of Chriſt! your head in the heavens prayes for you, pleads for you, takes notice of you, and all your ſufferings: he's *in Heaven enter'd before you*, but 'tis to make way for you, *fit a place for you*, and preſerve your roomes till you come, aſſure your ſelves he cannot forget you, doe not you forget him.

Thirdly, nor can ſtrength of deformity

[p] Οὐκ ἀφῆκεν, ὑμᾶς ὀρφανούς Non deſerit, etiamſi deſerere videatur, non deſerit etiamſi deſerat. *Auſtin.* Nam non diceſſit Deus, quando receſſit.

deformity worke a change in his love, he can love *Job* on the dunghill, with his filthy carcase, *Jeremiah* in the dungeon with his rotten ragges[q], *Lazarus* whil'st begging with his running sores: *Jonah* in the Whale's belly, though his head's bound up with weeds. *Abel* tumbling in his own bloud, *Paul* and *Silas* in the stocks, with contemptible chaines: as he is *no respecter of persons*, so neither is hee a respecter of conditions: hee ne'r withholds his affection, from his people in affliction.

[q] Anima quæ nunc pannoso vestitu & servili habitu, tegi putatur: in regno Cœlorum Regina, & nobilis Regi astans reperitur. *Basil. l.* de vera Virg.

Chap. III.

Of the degrees, or rather the immensities of of Christ's unsearchable love.

Infinitnesse ha's no demensities, by finite considerations.

Christ's love is of an infinite nature. There's a measure in every thing saie's our Proverb: but Christ's

love out-vies the worlds Proverb: 'tis without measure, ha's no measure in it. It's a thing above Geometrie, that's an Art that may teach to measure the earth; but the Heavens are not so farre from the Earth, as the degrees of Christ's love are above all Arts and parts of men.

Isaiah 40. 12. *Can you measure him who ha's measur'd the waters in the hollow of his hand, and metted out Heaven with a span?*

Christ's love's immense, knowing Christians can tell you so, and that no mortall can describe its measure, we'l illustrate its greatnesse a little, as the earthlinesse of the instrument will permit, and leave the rest to be revealed in Heaven, to all heavenly minds.

Note { THe degrees of love as well as the truth, strength, force, and ardencie thereof, are as the relation is in which it acts, which may be shadowed out thus.

First, Christ loves more then friends,

friends, there may be a knitting of soules among friends, as in *Jonathan* and *David*: but did you ever heare of a knitting of natures? friends of Christ! Christ hath knit your natures to his, you are one nature as well as one flesh, are you glad on't? can the two natures of two friends be united in one person? Christ hath don't, this is the mystery of perfect love. The Law commands, *love thy neighbour as thy selfe*, but extends no farther: but Christ hath done a great deale more, marke beleeving soule! Christ's love to thee, hath excell'd the love of friends. For Christ lov'd thee not onely as himselfe, as his *Father commanded*: but also more then himselfe, as his love constrain'd. Hath hee not given his owne life to save thine? was not his soule wearie to the death, to refresh thine, under the powers of that death which is death indeed? 'tis the second death I meane,

1 *Sam.* 18. 1. vide 2 *Sam* 1. 26.

meane, to which the first is but a shadow. *Hee was as a sheep led to the slaughter*, to free his sheep from such shambles. I lay downe my life for my sheep, that's the heavenly voice, doe you heare it you sheep of Christ? *Joh.* 10.15. Can *Paul* crie up some that would, for his good, *have pull'd out their right eyes*, so well they lov'd him? oh sanctified soules! you have greater cause to crie up Christ? for hee would and did draw out both his eyes, yea his precious soule to doe you good, both now and in *your latter end also*, so well he lov'd you, and he is the same hee was, you blessed babes of Christ.

Secondly, Friends may peradventure die for friends, and that's the greatest love that man can shew, *Joh.* 15.13. but Christ's love is more, he died for foes[1], Christ can bleed freely, to make a resisting rebell live sweetly, the life of God. Christ will crowne those

[1] Non existentes immo & resistentes. *Ber. sup. Cant. ser.* 20. *Rom.* 5. 8.

those with glory, that had a heart to crowne him with thornes [r], if they'l receive him, *he's kind to the unthankfull*, that's his goodnesse, hee can blesse them that have curs'd him, love them that hate him, pray for them that persecute him, oh flesh and bloud! thou canst not doe these things.

This is the praise of Christ's love, if you say he died for his friends, we may answer as he did, for his friends indeed, as being heartily lov'd of Christ [s]: though like unkind friends, they loved him not againe. Or as *Aquinas*, not his friends as loving him any thing, onely his friends as lov'd by him alone [t].

And, which is more, Christ in suffering was no murmurer in the least measure; *he was led as a sheep to the slaughter, and open'd not his mouth*, closed his blessed lips and was silent; Oh Lamb of God! thou art exceeding good, when wee suffer for friends, there is

[r] Pudeat sub spinato Capite Membrum fieri delicatum. *Bern.* in festo. omn. Sanct. ser. 5.

[s] Pro jam amicis nondum quidem amantibus, sed tamen tam amatis. *Bern.* in *Psal.* qui habitat.

[t] Non amici quasi amantes tantum amici ut amati. *Thom. Aquin.* in *Johan.* uti *Barrad.* to 4. l. 4. c. 15.

some heart-risings in us, some harsh and hard expressions fall from us: discontented words are utter'd by us, yea much more when wee suffer for our enemies. But Christ was free from this, did *not charge his God with folly*, whatever he brought on him.

Some grudge to doe him service, who never grudg'd to save them, would they once accept of his love. Sweet Christ's ill serv'd of some, who have been well serv'd of him, some thinke all too much they doe for Christ, who thought all too little that he could doe for them, would they come in; But they'l not come to him that they may have life, sad soules! I'le sigh for you, thus he refuseth his owne cure, who acquaints not the Physitian with his griefe[w], hee dies deservedly who refuseth Christ bringing life eternally[x].

[w] Ipse sibi denegat curam, qui medico non publicat causam. *Aug. Epist.* 118

[x] Merito perit ægrotus, qui medicum non vocat, sed ultrò venientem respuit. *Musculus.*
Prima pars sanitatis, est velle sanari. *Seneca.*

Secondly,

Secondly, Christ loves more then a Father, he loves children of Light more then Parents can doe theirs. *David* may wish hee had dyed for his *Absolom*; but the heart's deceitfull, and chiefly deluſive in its affections. That love may ſeeme ſtrong, which in great undertakings and workings may prove weake. Christ did not onely wiſh a death once, to preſerve his from dying twice; but did alſo embrace it: will you heare his comfortable ſayings, in two or three words? 'tis this, *I lay downe my life, no man takes it from me*, few words but full of worth. They came from his heart; had *David* died, he could but have kept one alive, and that not long: but Christ's dying hath kept millions alive, who ſhall never die the ſecond death. Christians! what ſay you to your heavenly Father? can you love as you are beloved? how can you forget his goodneſſe? you cannot live, much leſſe

die without the comforts of his love, without him yee can doe nothing, *Joh.* 15. 5. κωρὶς ἐμοῦ *seorsim à me*, severed from me[y].]

Thirdly, Christ loves more than a husband, where's the husband that will marry with a black, deform'd, and adulterous wife? and when he hath got her, so love her as to lay downe his life for her[z]? Christ hath done it, and thou knowest it, beleeving soule! if thou know'st what thou wert, when Christ betroth'd thee to him. Christ matcheth like *Moses*, *Moses* his spouse could not be more defective in nature and outward comelinesse, than was Christ's Spouse in grace, and inward comelinesse: and yet thou Spouse of Christ! consider, *Moses* could not doe that for his Spouse which Christ hath done for thee, *Moses married a certaine Ethiopian*, but could not metamorphise or change her colour[a],

[y] *Calv. Camer.* &c.

[z] Quis enim potest sic ducere, ut moriatur pro ea quam vult ducere? Si enim mori pro ea quam vult ducere voluerit, non erit qui ducat. Securus autem ille pro sponsa mortuus est, quam resurgens erat ducturus. *Aug.* in *Psal.* 122.

[a] *Moses Ethiopissam* quandam duxit uxorem, sed ejus non potuit mutare colorem. *Bern.* dom. 1. post. octa. Epiph ser. 2.

she

she was as black, when made his wife, as ever she was before: But Christ makes of black white, findes foule, but makes faire[b], that's his method. *Psal.* 45. 13. Πᾶσα ἡ δόξα αὐτῆς θυγατρὸς τοῦ Βασιλέως ἔσωθεν. All the glory of the Kings Daughter is within, as the Septuagint read the words, 'tas ever been Christ's lot to light of spiritually uncomely Spouses, sweet Lord! thou marriest meerely for love, when Christ seekes a soule he ne're askes the question, what is she, or what hath she, he'le have her if she'l have him, so great's his love. 'Tis not dowry or feature he aimes at, if he did, where shall he have it? all he aimes at is love for love[c].

Fourthly, Christ loves man more than man loves himselfe, all men seeme to love themselves, but really they doe it not, thy soule's thy

[b] In sola anima pulchritudo, & turpitudo apparent, & ideo is solus vir pulcher est, qui est virtute preditus. *Alexan. pædag. l. 2. c. 12.*

[c] Quam quæris alium, inter sponsus, necessitudinem, vel connexionem, præter amari & amare. *Bern. in Cant. ser. 31.*

thy ſelfe, and that's neglected, whence are all thoſe cares and paines about thy carcaſe? why lay'ſt thou ſo much out on duſt? Is the bodies worth like the ſoule's [d]? was not he found a foole that *heaped up goods for many yeares*, and plac'd felicity in them, *and in one night, loſt them ſoule and all?* canſt thou ſay thou lov'ſt thy ſelfe, and yet workeſt not towards Heaven for thy ſoule, thy better part? what ſhall the body be fed, warmely clad, ſweetly accommodated, and ſhall onely the ſoule be brought to poverty? Is this ſelfe-love to let ſelf die for ever, for lack of looking too? wilt thou bury a living ſoule in a dead body, who for many years hath given life to thy members, & at the cloſe of dayes wilt thou lodge it in a hell of torment [e]? oh noble ſoule! thou art a ſpirit whoſe nature's to be active and act upward: but thy priſon the body hath been thy ruine.

[d] Quid de te, tu ipſe tàm malè meruiſti, ut inter bona tua nolis aliquod eſſe malum niſi teipſum, *Aug. in ſerm. de temp.*

[e] Qui fecit te ſine te, non ſalvabit te ſine te. *Aug.* Quid miſerius miſero non miſerante ſeipſum?

ine. Bleſſed God! what a bad caſe is ſuch a ſoule in?

Others ſeem to ſeek out for their ſoules, ſeeme to ſhew ſome love to themſelves, but doe no more then grope after true bliſſe. Some ſeeke to be, and doe well in their latter end: but 'tis but as the *Sodomites* grop'd for *Lots* doore in the darke. Reach after it they doe, but 'tis onely ignorantly, as ſome worſhip they know not what, ſo ſome ſeeke they know not what: others ſeeke they know not where, *vitam beatam quærunt in regione mortis*. They ſeeke Heaven in Hell, the *living among the dead*, a living Chriſt in wayes of death. Is this to love thy ſelfe? The Lord bee good to ſuch a ſoule.

Is eſt homo calamitatis fabula, infœlicitatis tabula.

Chriſt loves thee more then thou loveſt thy ſelfe: for his care is more for thy ſoule then is thine owne. Thou canſt let ſlip away precious opportunities, of ſoule refreſhing rarities, and ne're obſerve

ſerve the emptineſſe of all ſeene things: but Chriſt watcheth alwayes, ne'r ſlumbreth, ne'r ſleepeth, waites that hee may be gracious to thy graceleſſe ſelfe. Oh ſinner! what's the frame of thy heart when thou ponder'ſt theſe things? Did'ſt thou ever heare of ſuch a friend that could overlove thy ſelfe in thee, ſeeke things for thy owne peace like to Chriſt? Is not this love of the higheſt degree? do's not this ſpeake him an inlarging good, when thou art ſtraitning thine owne bowells againſt, and towards thy ſelfe, in the things of thine owne welfare.

Fifthly, Chriſt loves more then a ſoule. For, firſt a ſoule may leave her bodie in the duſt, but cannot raiſe't up againe: but Chriſt will raiſe his body though buried in bottomes of greateſt depth. Secondly, the ſoule quickens with a borrowed life, but Chriſt quickens with his own life. Chriſt loves

loves his owne bodie, more then the ſoule can love her owne body. Two things ſhew the ſoule's ſtrength of love to her owne body.

1. Feare of death.
2. Loathneſſe to die.

For the firſt, men tremble to thinke of that ſeparation which is then made betwixt ſoule and body, it's as he calls it, a terrible ſeparation [f], not onely of the dead from the living, but alſo of the dead from it ſelfe, a ſeparation of the dead body from its owne ſoule, which is it ſelfe.

Secondly, loathneſſe to dye, the ſoule ſhrink's at the bodies diſſolution, and they each of them grieve to part with each other. Is there not in them, who ſhall live for ever, a loathneſſe to die? which loathneſſe, ariſing neither from a deſire of poſſeſſing preſent pleaſures, nor from a feare of ſuffering future torments in hell fire, muſt needs ſpring from this root, the

[f] Horrendum divortium, *Bern. ſup. Cant. ſer. 26.*

Timore caſto autem timeat, homo ſeparationem à Deo. *Bern.*

the love that is betwixt soule and body. *Hylarion*, when he was about to die, spake to his soule thus, Goe out my soule, goe out, what feareſt thou? what doubteſt thou? discovering that his soule was loath to leave her earthly home, loath to goe to her heavenly Father, the onely Father of Spirits, oh the love it selfe of none, but of such an one who is love its selfe. * 1 *Joh.* 4, 8. God is love.

[g] Egredere, anima mea, Egredere: quid times? quid dubitas? *Hierom.* in vita *Hillarion.*

* D. Walſ. ſer. *life & death of Chriſt.*

Christ's and Christians union is greater then that of soule and body, thus. 1. The soule is truly and properly said to be in the body, but the body cannot truly and properly be said to be in the soule, for 'tis impossible[h]. But Christ is said to be *in his*, and they are said to be in him. 2. There is a greater union between the one, then is between the other[i], and therefore the greater love: for the more the unitie is, the more is the amity.

[h] Ultra poſſe non eſt eſſe.

[i] Caput & corpus unus eſt Chriſtus. *Auſt.*

Sixthly, Christ loves man more then man loves God, though you take

take in the best of men within the limits of this conclusion. *Abraham* may give a Sonne, an onely sonne[k], a sonne he lou'd to the Lord his God in love, through many straits, and yet not be so much in love with God, as he's in love with him: a man may give his owne life, selfe, and soule to Jesus Christ, and yet not love as he's belov'd. For first, love in this life is little, and can you think its acts are so great; Nothing acts beyond the compasse of its owne abilities. Secondly, wee are the Lords debtors, our lives are his by right: but Christ is debtor to none, he paid many debts of many thousands, but ow'd not a mite to any[l]. 3. Christ's love to us is greater then ours to him, for 'tas a greater fruit, his love makes lovely: but ours addes nothing to his beauty, wee may get by him, but what gaines he by us? can we augment his glory? that were to help the Sunne to shine, whose

[k] Sint & in hoc parenti triplicata supplicia, filius, charissimus, quem diligis *Orig.* in locum. Fulmen non minus terribile *Abrahamo*, quam si jubetur cor sibi eruere, immo secum universo mundo in Infernum præcipitare. *Pareus* in *Gen.* 22.

[l] Promittendo se fecit debitorem. *Aug.*

whoſe glory needs no increaſe. Deare friends! tell mee what thoughts have you of Chriſt's love, and what worke doth it make on your ſpirits? can you at laſt admire the height, depth, length, and breadth, of ſuch a grace, in ſuch a perſon as Chriſt is? you ſee, friends of Chriſt! all theſe lovers have done worthily, and yet as *Solomon* ſaith of the vertuous woman, many daughters have done vertuouſly, but thou excelleſt them all: ſo may I ſay of Chriſt and much more, many lovers have done worthily, but thou excelleſt them all.

Prov. 31. 29.

CHAP. IV.

Of the Diſcoveries and manifeſtations of Chriſts love.

SOme things have a greater ſhew than ſubſtance; but the things of Chriſt are no ſuch things.

Some men have got an Art to ſeeme what

what they are not, these doe like themselves, not like Christ: for Christ cannot doe so:

He's as good as he seemes, but cannot seeme the halfe of that he is, in himselfe, and unto his, while they live in this inferiour world.

Some want Bowells, or else shut up those they have in time of others need; but Christ abounds with Bowells, and they are alwayes open, never shut against his chosen.

Hence is that multiplication of that mercifull word, Hosea 11. 8. How shall I give thee up? how shall I deliver thee? how shall I make thee as Admah? how shall I set thee as Zeboim? *and the Lord gives you the reason of this his arguing, within himselfe his* heart *was* turned, *his* repentings *were* kindled, *set on fire within his blessed brest.*

Christ's love, and the discoverie on't, doe passe th'apprehension of mortall weights; but unto you who

must put on immortality: bee it shadowed out thus.

DIscoveries of love are either verball, or actuall and practicall. Christ discovers his love to his by words, or workes, expressions or actions. By words, Christ lets his know hee loves them, speaking good to them, and of them to his Father.

First, by words of nomination, by the sweet Epithets hee gives them, as is usuall among all lovers, save that in this; Christ outstrips them all: when hee is verball he is alwayes reall, so are not other lovers. These sweet words demonstrate love, *Cant.* 5. 2. *Love, Dove, undefiled*, and those other words elsewhere, *my friend, my brother, my sister, my Jewells, the apple of mine eye, my children, my faire ones, my portion, my Spouse.* Are not these expressions full of love? doe not these words of Christ speake you beloved? We take

2 *Chron.* 20. 7. *Joh.* 15. 15. *Mark.* 3. 35. *Cant.* 4, 12. *Mal.* 3. 17. *Zach.* 2. 8. *Ioh.* 21. 5. *Cant.* 2. 10. *Deut.* 32. 9. *Cant.* 4. 11.

take it mighty kindly when the great ones of this world ſpeake friendly to us, and we thinke it a favour, a friendſhip more worth then gold. How will ſome plot, contrive, and lay their heads together for a few good words from an earthly Monarch, Prince, or Potentate? Let ſuch behold the King of Kings putting out himſelf freely in ſweeteſt termes. His Spouſe lov'd to heare him ſpeake, *let me heare thy voyce, for it's ſweet, and thy countenance is comely.* Saints feele ſweetneſſe in their Saviours words: he gives his beloved good names which are *better then precious ointments.* Chriſt alſo knowes his by thoſe names, *Thou haſt told me ſaith Moyſes, that thou knowſt me by name.*

Cant. 2. 14.

Exod. 33. 12.

Though thoſe hee hath elected may keep from him many yeares, and not come at him untill their through converſion: yet when they come to him hee can call them by their names: he can call

out *Saul, Saul*, goe to such a place, thou art a chosen vessell. Though afflictions both of body and mind may so change men as *Job* was changed, by his noysome body, poore estate, meane dwelling, which was on a dunghill. Or as *Lazarus* was changed with running sores, so as that a man that had seen them before, would say, that is not *Job*, this is not *Lazarus*, yet God hath not forgotte̅ them, he knowes them, yea, he knowes them by name, he can say this is my friend *Abraham*, this is my servant *Job*, this is my son *Adam*, th'other is my child *David*, a man after my owne heart: hee calls them togeather as you doe your children by name, *Fetch my sonnes from far saith the Lord*, he cannot forget his.

What the Heathen Oratour spake flatteringly of *Julius Cæsar*, namely that hee was wont to forget nothing but wrongs and injuries[a], is most true of God, and Christ. He forgets nothing but the

[a] Nihil oblivisci solet, nisi injurias. *Jer.* 31. 34. *Heb.* 8. 12. *chap.* 10. 17.

the sinnes of his people, *I will forgive, and remember their sinnes no more.* The Lord blots out their sinnes, that they condemne them not, puts them away that they hurt thē not, casts them behind his back, as though he regarded them not, casts them into the Sea, that they drowne them not, covers them, that they appeare not in the Judgement: doth not impute them, as if they were not.

A second sort of love discovering words that fall from Christ's sweetest lips, are words of consolation. *Comfort yee, comfort yee my people, saith your God: speake you comfortably to Jerusalem,* Isaiah 40. 1. 2. O yee rectified Christians! consider the fruit of Christ's words, what fruits words spoken of Christ have. 'Tis said of *Elizabeth, when she heard the salutations of* Mary, with the tidings of a Jesus: that *the babe leapt in her belly,* and *she was filled with the Holy Ghost.* The good woman

was transported above her selfe, that not onely the babe; but her selfe also leaped for Joy: and she brake out into singing, of God's great goodnesse to her.

Luke 2. 41. to 5.

Consider what soule-ravishing comfort there is, in words spoken by Christ. Christ's words warme well, as farre as they goe. *Did not our hearts burne within us, when he talked with us*, spake to us? were wee not inflam'd with love, ravish'd with joy, yea, ravish'd in spirit, especially *when he opened to us the Scriptures*, those precious fountaines of living waters? when Christ speakes to the heart with power, he speakes from his heart in love: and such kind of speaking must needs be very taking in, and upon the Spirits of Saints.

Luk. 24. 32.

Tell me ô yee servants of the most High! when you feed, where *he feedes his flock, when you rest with him at noone*, in the scorching times of trouble, from within, and from without, (tell me I say,)

Is

Is not this fruit ſweet to your taſte? did you ever taſte the like? what, have you not found your hearts raiſed, your Spirits quickned, your doubts reſolved, your ſoules filled with his marrow and fatneſſe, and that inviſibly [b]? *my ſoule ſhall be ſatisfied, as with marrow and fatneſſe, and my mouth ſhall prayſe thee with joyfull lips: when I remember thee upon my bed, and meditate on thee in the night watches*, ſaith the Prophet, as if hee ſhould ſay, I cannot once think on thee, and thy goodneſſe: but it fattens my ſoule, and ſtrengthens mee: as a man is ſtrengthned with marrow: much more *in the multitude of my thoughts within me, doe thy comforts delight my ſoule*, Pſal. 94. 19. and elſewhere, the good man is ſo full of the comforts of his good God, after hee had ſpoken peace, and comfort to him; that his mouth is too narrow for his heart and obſervation: and breakes out

Cant. 2.3.

Pſal. 63.5.6.

[b] Pulcherrimam inſulam videmus, etiam cum non videmus. Lypſ. ep. ad *Cambden.*

thus. *How precious are thy thoughts tome oh God? How great is the ſumme of them? If I ſhould count them they are more then the ſands, when I awake I am ſtill with thee. viz.* I cannot be from thee, I cannot be without thee, thou art ſo good to me. Thou man of God admire his goodneſſe, deplore thine own vileneſſe.

139. *Pſal.* 17, 18.

A third ſort of Chriſt's love diſcovering words, are words of Promiſe [c], promiſſary words; he diſcovers his love by ſweeteſt promiſes: made to them he loves, even as 'tis uſuall amõg all lovers: Promiſes that doe aſſure [d] them of ſpirituall helps and ſufficiencies. Firſt, that he prayes to his Father for them. Secondly, that he prayes to his Father in them, he prayes to his, and their Father for them.

[c] Quælibet divina promiſſio eſt dilectionis Dei erga poſteſtimonium. *Calv.* l. 3. *Inſt.* c. 2. Policitis dives, in præſtatione ditior.

[d] In Dei promiſſis nulla falſitas eſt, quia infactenuis nulla eſt omnipotenti difficultas. *Fulgent.*

[e] Firſt, that their graces faile not. Secondly, that their natures ſoile not. That their graces faile not. *Peter*, ſaith Chriſt, *Satanhath deſired*

red to have you, that he might winnow you, and sift you as wheat; he would have you in his sive to sift out your grace, and preserve nothing but the chaffe of your sinnes to witnesse against you: *But I have prayed for thee, that thy faith faile not.* I will put you in my sive, and sift out your chaffe; but preserve your wheat: for a witnesse against Satan and all his fellowes, the evill Angels, that kept not their standing (as you shall doe) but fell from it. And this is the promise I'le make unto mine, that I will purely purge away all their drosse, and take away all their tinne, *Isaiah* 1. 25. Doe you doubt that your faith may faint, waxe weake, pale, and wanne, that your affections may bee cooled, and lessened, that your zeale of God & his glory may be quenched? what of this your ebb of grace? I will pray the Father for you, that your graces faile not, And you shall have your floud of grace,

Si homo, Angelus, Archangelus aliquid promiserit, fortè quis dubitaverit: suprema verò essentia Spiritus dei testimonium nobis intus perhibente, quisnam dubitationis locus? *Chyrs.* apud par.

grace, as well as ebb. But I am troubled with such temptations as I have not heard of, I am sometimes tempted to beleeve, Christ will not pray for me; nor will God heare for such a wretch as I am: well saith Christ, *he is a lyar and was so from the beginning. Resist him*[e], and so weake is his power that he hath, and so strong is the power that thou hast of me: that *he will flee from thee*[f].

Christ perswadeth and possesseth the soule of two things to confirme and comfort it. First, that he hath prayed for as bad, as that soule can be. 2. That hee alwayes prevailed for what hee prayed, for though 'tis said, that *God heares not sinners*, and that their prayers are in his esteeme as *abomination*; yet he heares his sonne, for he is no sinner, never was. *Father I thanke thee saith Christ*[g], *that thou hast heard mee, and I know that thou heares mee alwayes*, Joh. 11. 41. 42. *The Father*

[e] Debuit juxta vos dicere non quidem surgite & orate, sed surgite & resistite. Inquit. *Hier.* contra pela. l. 2.

[f] Idem hortatur ut pugnemus, adjuvat ut vincamus, deficientes sublevat, & vincentes coronat.

[g] Tam refert quis, quam, quid?

ther loveth the Sonne, and sheweth him whatsoever himselfe doth. Joh. 5. 20. and hee loves his Saints though they have sinned, in his Sonne. The Apostle gives a strong reason of this, for God hath *chosen us in him before the foundation of the world, that wee should be holy and without blame: before him in love.* So that you see, Christians! for your comfort, when the Father did choose Christ: hee also chose you in Christ. Hence, although you are full of blame, blame-worthy in your selves; yea although very unholy in your selves, respecting the strictnesse that should be in you: yet saith the Apostle you are chosen in him for this end, that you might be and appeare blamelesse in this Christ before the Father. All this is through love, in love.

Now Christians! looke about you, remember and consider what a Jesus you have, how good he

he is, how dearly and greatly hee loves you, what a friend he is to you with the Father, and then tell me, can you shew unkindneſſe to this Chriſt? can you deale diſcourteouſly with him in ſinning againſt him? I tell thee ô man, I tell thee ô woman, whoſoever thou art, that haſt come under the working power of the Lords goodnes, thou canſt not willingly prove unkind to this friend of friends. And if thou doeſt forget *the rocke whence thou art hewne, and the breſts that gave thee ſuck*, as ſome have done: will it not grieve thy heart, pierce thy ſoule, and wound thy Conſcience, if it hath any tenderneſſe in it, to heare thy ſweet Saviour replie to thee as *Abſolom* to *Huſhai*, 2 *Sam.* 16. 17. *Is this thy kindneſſe to thy friend?* as he will doe if thou abuſe his love, will not ſuch a saying of Chriſt as this be *quick and powerfull, ſharper then a two edged ſword* to dagg and ſtab thy heart?

Conſider

[h] Etſi multi Gehennam omnium malorum ſupremum atque ultimum putant; Ego tamen ſic ſentio, ſic aſſiduè prædicabo, multo acerbius eſſe Chriſtum offendere, quam in gehenna malis vexari. *Chryſoſt. Matth. Hom.* 37.

Consider thy selfe therefore, and be to Christ as thou wouldest hee should be to thee.

Secondly, Christ prayes that thy nature soyle not, be not soyled by sinne, the best of men have uncleane natures: but Christ prayes they may be cleansed in love, *Joh.* 17. 15. *I pray* saith Christ, *that thou wouldest keep them from the evill of the world*, that they may never be stained with τὰ μιάσματα τῦ κόσμυ, the defilements of the world, and *v.* 17. *Father sanctifie them through thy truth, thy word is truth.* Cleanse, wash, purge away their soiling sinnes, even theirs, and *all that beleeve through their word*, v. 20. Christ prayes for all his. And the meanest christian if he do's beleeve, ha's a share in Christ's prayers for his Sanctification. What though the Lord replies not to a poore Christian when he cries out to him about his soule, as *Moses* about *Miriam*, heale her now? what if hee doth

2 *Pet.* 20.

doth not heale now, even now, when thou desireſt healing, yet heale he will, he heares his ſonne, and thy ſelfe in him, and will heale when healing is beſt for thee. Some languiſh under ſinnes filth, guilt, and preſſure, with a Spirit of bondage, many yeares, cannot beleeve their ſinne is pardoned, their ſoules purged: and yet at the laſt they find Chriſt, who is the meanes of eſcape from the evill of ſinne, doth waſh it away by his bloud, ſo that they can ſenſiblie ſay as that Martyr at the ſtake who had long waited for the Lords Chriſt; he is come, he is come. *Yet a little while, and he that ſhall come, will come and will not tarrie.*

Thirdly, Chriſt prayeth to the Father in you by his Spirit, (which is another ſpirituall help and ſufficiency) the Spirit it ſelfe makes interceſſion for you, that is, the Spirit of God within you. Thus, firſt by giving matter of prayer

Rom. 8. 26.

prayer to them, all the prayers of the Saints that are made aright, are the dictates of the Spirit of God and Christ. The Spirit dictates and works a sight and sense of sinne, of a mans owne wants, inward or outward emptinesse and unworthinesse; A sight of Christ's fulnesse, worth and freenesse, for the good of all his people; as also what he is of God to every beleeving soule, *viz. wisdome, Righteousnesse, Sanctification and Redemption.* Christ within you reveales himselfe and his Father to you, Christ is said to pray in Christians; for they have his matter, use his matter. *Because you are sonnes, God hath sent the Spirit of his Sonne into your hearts* [1] *crying.* Christians! when you crie unto God, Christ by his Spirit is crying in you, and calling

Gal. 4. 6.

[1] Remanet quædam ignorantiæ obscuritas in intellectu secundum quam sut etiam dicitur. *Rom.* 8.) Quid oremus sicut oportet, nescimus, propter varios enim rerum eventus, & qui nos ipsos non perfectè cognoscimus, non possumus ad plenum scire quid nobis expediat, ideò necesse est ut à Deo diligamur & protegamur, qui omnia novit & omnia potest, *Aqu.* sum. 2ª. q 109. a. 9.

ling out, *Abba, Abba*, Father, Father, can you then doubt of being heard, when Christ prayes in you whom *the Father heares always?*

Secondly, Christ in them, poures forth their requests to the Father, and that by words sutable to his Majesty, and their necessity: this is called the help of the Spirit, *by reason of mans infirmity*; and this help is afforded, because *we know not what to pray for as we ought*. 'Tis good to have a helper when wee goe into the presence of a great God, especially when wee are helplesse: for did not the Spirit help, who else can give supplie in such a case? Or what can be pleasing to God, save that which comes from God? can any thing lead to God, ascend unto him, besides that which descended from him? surely nothing; onely he that *searcheth the heart knoweth the mind of the Spirit, because that makes intercession according to the will of God*, Rom. 8. 27.

8.27. God and Christ puts words in his peoples mouthes, as is clear from *Hos.* 14. 2. Turning to the Lord say these words, *take away our iniquities*, remove our sinnes from us; *receive us graciously*: be favourable to us, *so shall wee render to thee, the calves of our lips*, that is, we will bee thankfull, so *Luke*, 11. from the first to the fift. When the *Disciples* desired Christ to teach them to pray, hee puts words into their mouthes, saying when yee goe to my God, and your God, speake thus, call him Father, the very name prayes for us [k], pray him to sanctifie his owne name, to let his *Kingdome come*, his Kingdome of grace into the hearts of the graceless, to let his will be done upon you, in you, and by you: and for manner, so an *earth as 'tis done in heaven*, *viz.* willingly, chearefully, readily, with much willingnesse, without any the least wearinesse, aske for bread for the day, all ne-

[k] Ipsum nomen, orat pro nobis.

ceſſaries for the comfortable being of the outward man, aske forgiveneſſe of ſinnes, for he is bleſſed to whom the Lord imputes not ſinne, though hee hath little of the things and neceſſaries of this life. Beg, you be not lead *into temptation, viz.* not ſuffer'd to be tempted, or elſe be kept from falling under the temptation, and from being overcome of it, and that you may bee delivered from all evill of ſinne, and ſuffering. *Yee ſhall aske what yee will, and it ſhall be done unto you, if yee continue in mee, and my words abide in you, Joh. 15. 7. aske and ye ſhall have.* Chriſt names not what ſhall be given, to let us know what gift is above all that can be named [m]. Secondly, or without words, for prayer is mentall as well as vocall; and although a Spirit of ſon-ſhip is a Spirit of Prayer, and every ſon of God is a man of prayer: yet ſome ſweet ſoules, as deare to Chriſt as others, cannot ſome-

[l] Jubet orare, ne in tentationem ducantur, *i. e.* ne ab eâ vincantur *Aug.* l. de Cor. & grat. c. 6.

[m] Non dicitur quid dabitur, quia donum ſupra omne nomen. *Aug.*

sometimes, by reason of some distempers, and distractions of body and mind; (I say they cannot) utter their minds by words, at the Throne of grace. Now Christ by his Spirit helps [n] these, sometimes even to sigh out their wants and sorrowes before him, and obtaine [o] sometimes to groane out their desires unto him: sometimes by weeping, shedding teares, which have a secret language and voyce in the eares of the Lord of rests, *Psal.* 6.8. Thou hast heard the voyce of my weeping, and Christ himselfe hath wept for some *, sometimes the heart's so full of sorrow, so sad, and heavie, that nothing can bee said or done: then, even then the Spirit helps, and all through love.

Christ ha's promised his beloved friends corporall succours; every morsell a Saint receives: hee hath it in way of a promise. The Lord feedes others too, but

Rom. 8. 26.

[n] Est metaphora ab oneribus sumpta, quæ utrinq; admotis manibus sublevantur, *Beza.* συναντιλαμβανεται, *so Luk.* 10. 40. *The Greek words's a decompound, and there's great force in it.*

* Christũ flevisse legimus, rifisse nunquam. *Salvian.* l. 6. Cum Spiritus hominis suspirat, Spiritus Dei aspirat. *Cyprian.*

Matth. 6.

'tis onely so as he doth the beasts of the field; in an ordinary way of providence: wicked men may have much, and yet inherit nothing, because they possesse not God in their injoyments, injoy not him in conjunction, and connection with the Creatures. *Take no thought saith Christ, what ye shall eate, or what yee shall drinke, or wherewithall yee shall be cloathed,* It's enough for a Gentile, a Heathen, a stranger to God and Christ to bee cuttingly carefull for these things: that hath ne'r a heavenly *Father* to provide for him *Doth your heavenly Father feed the fowles of the Heavens? and shall hee not much more feed you?* Doth he cloath the Lillies of the field, better than *Solomon in all his glory, and cloath the grasse of the field*, which remaines but for a time? and shall hee not cloath thee, who shalt live for ever, abide for ever? these are some of Christ's comfortable love-discovering words. And

* *Wicked men are like the grasse of the field with their* gloria brevis, *whose end's to be burn'd.*

And many other such like there be, which for number are as the Starres of the Firmament that cannot be told.

'Tis said that one *Crane* a precious Christian, though of meane estate in outward things, being about to die, and it being demanded by his friends, what should become of his children: hee answered thus. God that provided for the Ravens, will also certainly provide for the young *Cranes*, and according to the good mans faith so it was, that all his children were well provided for in this evill world. *There is no want to them that feare him*, that is, of what is good for them, and to misse an evill thing is no injurie to them. If the Lord of his goodnesse doth foresee, that riches will be a snare to one or other his sonnes of love, and therefore withholds them from them: what doth that child want? save something, which if hee had, 'twould

Psal. 34. 9.

'twould make him more wanting in better things. Some have much of the world, and this hath been the fruit of it, the cares of getting and keeping, together with the feares of looſing the things of this life, 'tas almoſt drunke up all that delight, Joy, and content, they ſhould and might have had, in a ſpirituall God, Chriſt, and ſpirituall things. *If any man loves this world, the love of the Father is not in him.*

Some like the bird that is faſtned to a ſtone, would be on the wing; on high towards Heaven: but when they attempt to aſcend, they are drawne back, and held downe with a ſtone in the heart, and another in the hand. God hath given ſome *their hearts deſire*, but hath *ſent leaneneſſe into their ſoules*: and what profit was there in that? had it not been better to have wanted thoſe things, which fat the carcaſſe and ſtarve the ſoule, which is the moſt precious

Jewell

Jewell we have in this world? It is one myſtery in Godlineſſe, to have nothing, and yet lack nothing. A Chriſtian may have nothing and yet lack nothing. *When I ſent you without purſe, ſcrip, and ſhooes, lacked you any thing? and they ſaid nothing.* Luke 22. 35.

Divine Providence makes up outward wants another way: The Martyr had noe food, and yet he lacked none: for as hee had no meat: ſo he had no ſtomack, and all the Apoſtles wants, and ſorrowes, were but an as it were ſo, but as it were dying, and yet living, *as ſorrowfull, yet alwayes rejoycing, as poore,* yet rich, and *making many rich, as having nothing, and yet poſſeſſing all things.* Chriſt was their all, as it were what it was not, for when a Chriſtian poſſeſſeth God; he injoyes all: and what wants hee? ſurely there is none who live in God and his Chriſt, but ſhall be kept alive in this world, and if they be not 'tis 2 Cor. 6. 9. 10.

no great matter; for this is not their Countrie: they will never be well and at hearts ease, till they be at their heavenly home.

Christ promiseth health also, and protection to his in mercy, all the haires of your head are numbr'd[p]. If that sickness and infringement doe surprize thee, yet, is it any more but an exchange of mercies? God shuts out *Moses* from an earthly *Canaan*, which was an affliction to him, but then gives him a heavenly one for it[q], one mercy for another: did we not sometimes meet with changes, wee should like *Jesurom wax fat, and forget the Lord.* Afflictions, sicknesses, and weaknesses, with wants and exigencies are as needfull and as good for some as their ordinary food. Yea, if they were not good in themselves, as there is an evill of punishment as well as sinne: yet God makes them good to some, they were *good* to *David*, *Psal.* 119. 1. They

give

[p] Prov. 7, 8. & c. 4. 22. Luke 21. 18. Si sic custodiuntur, superflua tua, in quanta securitate est, anima tua. *Aug.*

[q] Sed sicut Capillus de capite, sic nec momentum pribit de tempore. *Bern.*

[q] In Cœlis reposita est major compensatio. *Calvin.*

give us a true taste of the bitternesse, that is, in the tree of evill: for we in nothing doe more taste, and sensibly perceive the sinfulnesse of sinne than in suffering. Hence that, Oh *the wormwood and the gall! my soule hath them still in remembrance: and is humbled within me*, *Lam.* 3. 19. 20. Here was the taste of sinne in the suffering[r]. It brings to mind our sin, as in the case of *Pharaohs* Butler. Secondly, it is a mercy in that it drives us to the God of mercie. And meanes of escape from sinne and miserie. In their afflictions the'l seeke me early[s], saith the Lord. Many persons are carelesly remisse in walking with God, and calling on God, can keep from him for dayes together, succession of dayes one after another, sometimes moneths, and scarce speake a word to God. *Is this thy kindnesse to thy friend?* Doe we not take it ill, if wee meet a friend as wee walke the streets

[r] Civitatis evertio est morum non murorum casus. *Aug.*

[s] Num tibi cum fauces urit sitis, aurea quæris pocula. *Hor.* ser. l. 1. Sat. 2.

streets morning and evening, if our friend gives not the salutation, of a good morrow, or a good even? Doe we not say he is proud and stiffe, or careleſſe and regards not his neighbour? what ſuppoſe yee will God thinke then of ſome that ſerve him worſe? Is it not pride that makes thee paſſe by him, not give him a word, and but ſeldome a thought? Is it not pride that eſtrangeth thee from God? yea, it is, and it will eſtrange God from thee, *he knowes the proud afarre off.* Is not the whole fabrick of mans body made upright? ſet upward? when other creatures are made to looke downeward, and all to ſignifie that hee ſhould mind God, Heaven, and higheſt things [t]. Ah Lord! What will the end of theſe things be? will not the end be bitter?

Secondly, Chriſt's love is practicall, and is diſcovered.

1. In his doing for them.

2. In

[t] Os homini ſublimi dedit Cœlumquè videre juſſit, & erectos ad ſidera tollere vultus. *Ovid. Metamor. l. 1. fab 1.*

2. In his suffering for them.
3. In his suffering with them.

First, he serv's them, wonder therefore yee Celestiall soules! he that is Lord of all is a servant to all; who are of the election of grace: *Matth.* 20. 28. *The sonne of man came not to be ministred unto, but to minister.* Now what thinke you did subdue this conquering King of Saints? make him serve? was it not love? great love, free love: *he tooke on him the forme of a servant*, not onely of a good servant to obey: but also of a bad servant to be beaten[u]. He was as if he had been the worst of servants, buffeted, stripped, scourged, chastized, and pierced, led to prison to Judgement, and to death, and for your sakes hee was beaten and abused. Now Christians! did he not love you? what discoveries of love doe you desire more reall than these? The Lord make you such to him, as he is to you.

Secondly,

[u] Non solum servi ut subesset, sed quasi mali servi ut vapularet. *Bern. ter. quart. Hib.* pœnos.

[w] Cibus hominis mutavit se, in pabulum pecoris, homine mutato in pecus. *Bern. sup. Cant.* ser.

Secondly, in making exchanges with them, even best things for worst[x]: living quickning grace, for dead and sottish nature. Spirit for flesh; Mercy for miserie; Riches for poverty. Glory for shame; a Crowne for a Crosse; Life for death. Christians! can you tell when you are well? all Christ, and all Christ's things are yours. Are you pleased? If not, the Lord of hosts is displeas'd: you have his help, you have his heart, he is eternally yours; this is love indeed.

[x] In primis de suis meliora contulit, in secundis de nostris inferiora suscepit: *Aug.* de tempor. ser. 9.

Thirdly, in making his services easie to them, and that hee do's. (First,) by suting and fitting his imployments agreeable to the abilities of his servants, his Commandements are not grievous, the more grievous then is the breach of them[y]; men of this world doe put their servants on doing more then they are able, oppressing them; which thing must needs make their service irkesome, and very

[y] Quo levius mandatum, eò gravius peccatum.

very unpleasant. But Christians! here's your comfort, that Christ's work doth never over-match the strength of the Operator. 1 *Cor* 10. 13. *The faithfull God* saith *Paul will not suffer you to be tempted above what you are able to beare*, it is a worke of Christ, and his service to endure temptation. Christ's servants! consider your Masters love, what if *Satan* assaults you, 'tis not you he encounters withall; but the power of Christ in you; and so you shall bee able to reassault Satan. His *grace is sufficient* * *for thee*[z], and which is more, the Lord Christ gives thee a medicine with the maladie, a cure with the disease. Oh spirituall soule! thy straits and reliefes come hand in hand unto thee, a meanes of escape with the temptation; this instance may suffice. Thou mayst see by this, how sweetly, God season's crosses with comforts.

Secondly, by a continuation of intrinsecall supplies, while's they are

* 2 *Cor.* 12. 9.
[z] Sufficit mihi gratia tua, cum deficit virtus mea *Bern.* apud *Cornel.* à lapide in locum.

are ingaged by him that there be no impairing of the ſtrength of his ſervants. Services of men doe oft-times waſt and conſume the ſtrength of ſervants: ſome are even worne out by them, have done ſo much for their Maſters, as that they can doe nothing for themſelves. But in Chriſt's ſervices, the Saints are as able at the laſt, as firſt, for *Alpha* and *Omega* is with them. *Such as waite on the Lord ſhall renew their ſtrength.* Such *mount up with wings like Eagles, runne, and ſhall not be weary, walk, & not faint.* The ſervices of Chriſt are all ſtrengthning, not at all weakning.

Iſa. 40. ult.

Thirdly, by frequent forbearances when they offend, hee ſhews love in that, other Maſters are prone to make the worſt of every fault: But Chriſt doth not tax thus, diſcourage, diſhearten, and diſcomfort ſo, for every fault. You, righteous *Enoch's*! that walke with God, can ſpeake better

ter things of God than so; if your indeavours be at the highest, that you doe what you are able, he makes no words of the sinnes of your services to discourage you; *his compassions faile not* [a], his bowells cease not yerning towards his, *Psal.* 78. 38. *being full of compassion he forgave them their iniquity, and destroy'd them not, many a time turned he his anger away, and did not stirre up all his wrath: many a time*, often. Christ is frequent in forbearances, he can suffer much, and suffer long. Christians! is he to you a patterne of like piety?

Fourthly, by exacting no more from them, than he hath promised to worke in them. If God will have oneness of heart, newness of Spirit, contrition, faith, patience, love, he worke it in you [b]. Friends! many complaine of want of power to serve Christ, they cannot doe this, or that, or the other: but is it not want

Lam. 3. 22. [a] Compassio impassibilitate perdurat. *Bern.* de grad. humil.

Ezek. 36. 27. *c.* 11. 19, 20. [b] Is dat qui mandat, qui jubet ille juvat.

want of will? Christ supplies thy former want[c]; *He will put his Spirit within you, and cause you to walke in his Statutes, and yee shall know his Judgements, and doe them; you shall be his people, and he will be your God*; and if want of will be thy burthen, he'l supply that want also. *My people shall be willing in the day of my power*[d]: power, and will goe hand in hand when Gods goodnesse workes kindly in us.

Fifthly, by a continuation of his presence with them, for their assistance, when they faile in point of a right performance[e]. 'Tis some ease to a servants mind, when his Master will put to his hand to set forward the worke: even so Christ do's speed the performances of his people, by puttting under his hand. Will not this incourage? what can be

[c] Da domine quod jubes, & jube quid vis. *Aug.*

[d] Juvat idem qui jubet. *Auson.*

[e] Cum nullum agens, secundum agat, nisi in vertute primi sitquè caro spiritui perpetuò rebillis uon potest homo licet jam gratiam consecutus, per seipsum operare bonum, & vitare peccatum absquè novo auxilio Dei ipsum moventis, dirigentis & protegentes, quamvis alia habitualis gratia ad hoc ei necessaria non est via. *Aquinas.* 1. q. 2ª q. 109. d. 9.

more

more inlivening to living Christians? *my soule followes hard after thee*, saith *David*, hee was much in the thoughts of God, God was with him, and he with God: but what's the reason? *thy right hand upholds mee. Psal. 63. 8.* Christ's followers take hold on his Crosse, and Christ will lay hands on't too, yea, and beare the heavier end for them. 'Tis with a Christian, as with plants; which the heat, and influence of the Sunne makes to thrive; when Christ the Sunne of Righteousnesse strines upon them, is present with them, they prosper: all things grow in their hands, and their comfort's in the hands of Christ; such as is his presence with them, such is their life, and no other.

Sixthly, by setting before them the same Joy, that his Father set before him in all his doings, and sufferings; the best way to encourage a servant in his worke

is to set the reward before his eye: thus God the Father served his Christ *, *consider him therefore, least you be weary* of well doing, *and faint in your mindes* *. Christians! you are apt and prompt to wearinesse in spirituall services, to faintnesse under the Crosse of Christ; But saith the Lord, **looke unto Jesus*, consider his patience, his suffering, and remember, for your comfort, how hee now raignes, the greatnesse and goodnesse of Christ's pay, smoth's the the roughnesse of heavens way.

* Heb. 12. 2.

* verſ. 3.

ver. 2.

Secondly, in suffering for them [f], true lovers will suffer to their losse; that they may gaine the thing they desire: and having got that they love, their hearts are at rest. Christ suffered losse even of his glory for a season, that *the travaile of his soule might prosper in his hands*, and that he might inherit the sonnes of his love, his peculiar portion. Christ suffered both in life and death.

[f] Multo efficatior Christi mors in bonum, quam peccata nostra in malum: Christus potentior ad salvandam quam Dæmon ad perdendum. *Bern.*

death, and for their sakes *he lov'd not his life to the death*. Consider the greatnes of that work of dying for them, by the worthinesse and fitnesse of the person: which makes the salvation more glorious then else it could have beene; which appeares to have in it a heavenly glory, thus.

First, that onely Christ, and his death could be able to part that strife which was betwixt an offended God, and offending man, *he is our peace* saith the Scripture, *who hath made both one, and broken downe the middle wall of partition between us: he abolish'd the enmity in his flesh; he made in himselfe of twaine one new man* *. Before this, God, and his people by election, were twaine, did disagree, and *can two walke together except they agree?* if they could, what comfort should a soule have, to walk and worke with an Enemie, trust himselfe in the hand of an Enemie? Now this blessed act of

* *Ephes.* 2. 14, 15.

Christ's love, hath made God, and his people friends, hath taken away *the wall of partition*, so that now we may goe *boldly and freely to the Throne of grace* *, through Christ, who before durst not see his face. Now that there was but one, and had not he undertooke it, there had been no other, 'twas greatest love that he, in mans distresse, would doe it. There are two reasons of his fitnesse in this particular respect.

* Heb. 4. 16.

First, he onely could discover, how great the breach was that sinne had made.

Secondly, he only could make the atonement, being in favour with God, the Lords equall.

Secondly, that hee be able to beare the deserts of the offendor, onely Christ was able to beare the just demerits of sinne, that wrath of a Divine Majesty that was due to sinne. Alas! humanity cannot stand under the wrath of such Diety, a little displeasure

pleasure of God you see, can breake us in pieces beat us to powder. Wee cannot tell how to behave our selves under small afflictions, a little paine in the head, tooth, heart, bellie, back, or sides, casts us downe; when as all the paines and evills of this life, are lesse then the least of all our sinnes; how much lesse then could humanity stand under the wrath due to every sinne of one person? nay, to every sin of every person? It must be a God as well as a man that was able to doe this. This Christ did, hee stood under the sinnes of all the elect, that ever did, or ever shall survive in this inferiour world. Thinke of it then, *was there ever any sorrowes like* to his *sorrowes* * ? what a burthen bare hee? The Church useth the speech to Christ, when she was under but small suffering; but might not Christ to dampe the Spirit of murmuring under a light Crosse,

* *Lam.*1.12.

have said so to her and all her children. You just ones! you see his fitnesse to die for you.

Thirdly, that he be able to satisfie for the offence, none else could satisfie Divine Justice, and a just Law for sinne, ô! who then would sinne, sith such suffering was required for satisfaction? Some men will feare to offend against the civill Law, if they perceive that any great satisfaction is required, any great mulct inflicted for the breach of the Law.

Hence murthers, rapines, buggeries are not so many as they would be, because the Law exacts no lesse then life in such a case; and pray tell me, what's the life of man to the life of God? of Christ? it's nothing; yet some out of naturall tendernesse, will weep for the death of a man; and that in great measure: but have not one teare for Christ, thinke not of him, are every day striving as much

much as in them lies to *crucifie the Lord of Glory afresh, and put him to open shame* by their sinnes. If it be not so, what meaneth the breaking out of your piercing sinnes, flinty hearts? ô *foolish and unkind! will yee thus requite the Lord, and the love of Christ?*

Fourthly, that hee be without sinne, he that is a sinner can but die for his owne sinne; as in the case of two malefactors, the suffering of the one cannot acquit the other, because they are both under one and the same condemnation: Christ was thus afflicted for your sakes. *Silver and gold* was not the price of our soules, *corruptible things* were invalid to this purpose; 'twas *precious bloud* *, not of a sinner, but of one that saves from sinne: a *Lamb of God without blemish*, spotlesse *.

* 1 Pet. 1. 18.

* ver. 19.

Fifthly, that he personate the party offending, so as that the same perfection of nature may

fall for ſinne; which fell in, and by ſinne. Chriſt was the common perſon, perſonating, as a ſecond *Adam*, the firſt *Adam* and all his poſterity: offering the ſame nature for ſinne, which fell by ſinne, from the patterne of perfection, God himſelfe. *By man came death, and by man came the reſurrection from the dead* *, man for man, perſon for perſon, nature for nature, name for name *.

* 1 Cor. 15.21

* ver. 45.

Sixthly, that the ſatisfaction be equivolent to the indemnitie ſuffered and ſuſtain'd.

God ſuffered by the loſſe of his Image in man, ſo as that nothing, except the like in value to what was loſt, is of equall value in the Lords eſteeme. Thus did Chriſt and much more for the Elect, he gave to his Father a more refined, and better accompliſhed nature then *Adam* loſt: for, *Adam* was left mutable, and ſo he might either ſtand or fall: But Chriſt hath

hath so ordered the matter for Christians, as that, that part of the Divine nature which they have is uncapable of any such mutations, sooner may the Heavens bow downe to the earth, and the earth it selfe ascend to the Heavens, darkenesse it selfe be made as the Light: then that grace can cease to be grace, till it becomes glory.

Satisfaction must be plenary. First, to put a glory upon Justice, the Justice of him who exacts the reparation, and that for the setting forth

1. The austerity of Justice.
2. The impartiality of it.

First, thus it pleased the Father to bruise Christ for sinners, to set forth the austerity of his Justice in this particular, whereas he would not be content with a slight satisfaction or payment. God will have one worthy for another, yea, a person ten thousand times more worthy to satisfie

s Qui operatur ut accedamus, operatur ne discedamus *Aug.* de bon. persev. c. 7. *Phil.* 1. 6.

fie for the wrong, than was he that did the wrong: for, *the first man was of the earth, earthie*, who did the wrong; *the second man was the Lord from Heaven* *, who made the satisfaction.

* 1 Cor. 15. 47.

Secondly, the impartiality of Justice, in discovering, that the most high will not connive at sinne, no not in his owne, and onely begotten Sonne, the Sonne of his deerest love: *Rom. 8. 32. he spared not his owne Sonne, but delivered him up for us all*; so that if the deerest Sonne of his deerest love will take upon him the sins of the elect, he must beare their chastizement. *Hee was wounded for their transgressions, and bruised for their iniquities, the chastizement of their peace was laid on him, and by his stripes they are healed* *.

* Isa. 53. 5.

Could not Christ escape for sinne that he tooke upon him? did not God spare a Sonne of love? where then, you sonnes of wrath! can you bee safe from the hand

hand of Justice? Every man by nature is a *sonne of wrath*, *Eph.* 2. 3. and without this grace Christ had not been a Sonne of love, oh yee sinners in *Syon*! stand amazed at this strictnesse of God against sinne: and turne not your eyes from the things of your peace; lest you discover your selves to bee lost, to whom the *glorious Light of the glorious Gospell is hid*, to whom *the way of peace is unknowne*: for God will put resplendent glory upon his Justice, in the fall of some, as well as rise of others, the damnation of some, as well as salvation of others.

Thirdly, doth not his wisdome and Mercy deserve to be sharers in the glory too? doubtlesse his wisdome was infinitely seene in this[h]: for who but the Lord himselfe, and what but the wisdome of a God could find out such a way to satisfie his Justice, and propagate his mercy? that austerity

[h] Sapientia Dei quasi perdix fovet filios, quos non peperit: quasi gallina congregat pullas sub alis: quasi Aquila provocat ad volandum. *Bern.* sent.

rity and lenity should dwell togeather in the same brest. That's a mirrour of Miracles, and are not *his mercies above all his workes* ? who dare deny it ? Mercy and Judgements doe proceed from God, as honie and the sting come from the Bee ; Honie comes from the Bee naturally, is not forced, but comes sweetly and freely. But the sting comes forth by provocation, stimulation. So Mercy comes from God sweetly, and freely [i] without forcing, for, who can extort from him ? force him [k] ? 'tis as naturall for God to doe good, as to be good, it's as impossible for him to cease to doe, as to cease to be. Mercy is his delight. Now acts of Justice are more strange acts to him[l], and they are called his *strange Acts* in the Scriptures. Judge-

[i] Magnâ injuriam Deo facit, qui diffidet de ejus misererecordia. *Aug.*

[k] Bonitas invicti non vincitur, infiniti misererecordia non finitur. *Fulgent.*

[l] Tua quidem malitia mensuram habet, Dei autem misererecordia mensuram non habet ; tua malitia circumscripta est, &c. *Chrys.* hom. 3. de pœnitent.

ment,

ment comes not from him, till he be provok'd, and incenced by us against our persons.

And there is this reason of Gods proceeding in this kind, the motive or moving cause to his mercy is in himselfe: but the motive or moving cause to acts of Justice, is without himselfe, within us [m]. So that when the proper cause (which is sin in us) is removed, then that reall product of sinne, that fruit and effect of sinne (which is an incurring of the Lords displeasure) is no more existent. Hence those sayings of the Lord to *Asa*, *The Lord is with you while yee are with him: but if you forsake him, hee forsakes you.* When wee keep up society with God and Christ, he cannot be against us, nor can he ever forsake us, untill he be forsaken of us [n], you see the cause and the effect. Then *who is a God like to our God? that forgives iniquitie, transgression and sinne, and is not angrie for ever,*

[m] Deus & Pater misericordiarum, sed quòd judicat & condemnat, nos eum quodammodo cogimus *Bern. d: nat. Dom:*

[n] Deus nisi deserentem se non deserit non nos deserit fons, si nos fontem non deseramus. *Aug.* in *Joan.* 32.

Tu me non deseris nisi prius ego te deseram. *Aug.* in solilo. c. 14.

ever, *because he delights in Mercy*. You have seen, you children of Light! the fitnesse, worthinesse, and sufficiency of your Saviours person, parts, and courage to suffer for you; and how truly hee hath made o're what he hath been, and don, even to you, for your good. Doth not this speake you beloved? doe you not see God in the face, and acts of Christ smiling upon you? Consider, was he thus fit to suffer for you? and is hee now fit to reigne for you? Then account him most fit to reigne in you, and to be exalted by you. But we'l glimpse out the glory of this great worke a little more.

First, that highest Majesty should bow it selfe to lowest indignity, we are but as wormes to him[o]. What? that the glorious

[o] Altus est Deus, humilis est Christianus, si vult ut altus Deus, vicinetur illi, ille humilis fiat: magna mysteria, fratres, Deus super omnia est. Erigis te, & non illum tangis: humilias te, & ipse ad te descendit. *Aug.* in *Psal.* 34.

God

God ſhould ſeeke for a Harmony with unglorious man, fallen man, man that had loſt all his comelineſſe, man that is borne like a bruit? that he who had for his aſſociates, a glorified God, & glorified Angels, ſhould veile his glory, come downe from Heaven, become fleſh, and be like other men, yea, the meaneſt of them, even a ſervant? Is not this glorious? all glorious? is not this love expreſſed? drawne out *ad vivum*, to the life?

Secondly, the cohabitation of two natures in one, and the ſame perſon with harmony. Is it not the property of contrarieties to diſagree, not to exiſt peaceably in one, and the ſame ſubject? Fire ye know reſiſts water, (when injected,) with a fiery hiſſing; yet Chriſt you ſee hath effected and accompliſh'd this naturall impoſſibility. He made his Godhead, and manhood, to dwell together in one perſon with peace: and ſtrong

ſtrong was the union. Herein, even in this ſenſe, was that fulfilled in him, which was typed out concerning him by the pillar of God, the cloudy pillar; there was Light and darkneſſe, two contraries; in one pillar. Were not our natures darkenes it ſelf, till he joyned his Light with them in one perſon?

Thirdly, in that mans riſing by Chriſt, and living the life of grace and glory, ſhould bee contrived both by Father and Sonne from all eternity even before man was, and had fallen by ſinne from his God. Chriſt's bloud was effectuall before exiſtent [p], that hee ſhould be, and not be, at one and the ſame time be in God, and yet not in the wombe or world. *God hath choſen you in Chriſt* ſaith the Apoſtle, *before the foundation* of the world, then certainly before you had being in *the world*. This Chriſt was for the good of Chriſtians, and thus Chriſtians were through

[p] Sanguis Chriſti profuit, antequam fuit *Bern.*

through the goodneſſe of God, and Chriſt. Chriſtians! you were in Gods favour before your generation, before you were begotten and conceiv'd; and God diſcovers it unto you, and that you are beloved, hee ſpeakes you beloved by Regeneration. This may fitly be called a third part of the workes glimpſed glory[q].

4. In that there is now ſuch a firme league of friendſhip betwixt God and his people, as if they had never been ad oddes in a way of enmitie.

Chriſt and his people are good friends, now they ſpeake together, conferre together, feed together, dwell together, lodge together, and live together[r]. Now ſaith Chriſt, my Father is pleaſed, all is well, and wee are well pleaſed too. You are now no more a farre off, but are made nigh by my bloud, 'tis now I in you, and you in me, and both of us one

[q] Qui in factis Dei rationem non videt infirmitatem ſuam conſiderans cur non videat, rationem videt. *Greg.* in *Job.* c. 9.

[r] Omne bonum concordiæ cognatum eſt. Spond. in homilia. 2.

with the Father, hee is my God, and your God, my Father and your Father. Is not here matter for a sweet song? yee Singers of *Israell* and sonnes of God? cannot you make melodie in your hearts with the heroick acts of your Master? Should you not sing praises for the Victorie of your King, the King of Saints, you could not shew your selves Royalists of the Court of Heaven.

Fifthly, in that there should be such a sutableness, and usefulness of the worke, unto the desires and exigencies of Saints. Things may be good in themselves, and yet, notwithstanding, not being found to sute with the wants of the needie; they are not good unto them. As the body is not satisfied with things Spirituall, so the soule is not content with things Corporall. Externall things may satisfie the body, help it, relieve it in distresse: but when the

the soule is in distresse, all the world is to it but like a great Cypher, it amounts to nothing. There must be a fitnesse in the object, the eare is not pleased with light and colours, nor is the eye with soundes[f]. The spirituall man is carried to spirituall things: as the naturall man to naturall things: and as in motion there is no rest, till in a fit place; so in this case, you cannot quiet a spirituall soule with a thousand worlds: Interest in God must doe her good, or nothing. Every thing is fitted for its object. What comfort doth a piece of flesh yeild to a sheep? and of what use is a rich pasture to a man? that onely is comfortable to us, that is good to us, and that onely is good to us, that agrees to us. The best dish agrees not with him, who hath an antipathy against it.

[f] Eis solum fruimur, in quibus voluntas delectata quiescit. *Aquin. S. P. 1.2. q.11.a.3.*

Silver and Gold, Pearles, and things precious, yea, and many

more seen things, as honour, preferment, and the like may bee good in themselves, and for their usefulnesse, as they serve mens turnes. But applie seen things to an unseen soule, and you'l find she cannot relish them, she feeles no savour in them, no more then in a drie chip, as our Proverb runs, and why? because they doe not agree to her as shee is a Spirituall substance, therefore not good to her. Now of all other good, God is the *summum bonum*[t], and his workings towards his children are about the application of things necessarie for them, and sutable to them.

[t] Omne bonum in summo bono.

This great worke of Christ's dying for you hath such a fruit as will fulfill all your desires, supplie all your wants, redresse all your grievances: for in all your comfortlesse conditions, ye may fetch comfort from Christ's sufferings and death for you, you may fetch sweetnesse thence: as thus, when

when you want, you may argue: did Christ die for a time that I may live for ever? and shall I thinke he will not keep me alive here [u] for a time also? did the Lord give Christ to me, and will he not with him give me a conveniency of other things, at least, as much as is good for me? Thus little children, you may possesse your soules in peace *that passeth understanding*. Thus the Apostle did, *my God shall supply all wants*, yours and mine, and *Rom.* 8. 32. *He that spared not his owne Sonne, but delivered him up for us all, how shall hee not with him freely give us all things*, even all that he hath?

The distinction of goods in *Augustine*, is exceeding memorable, remarkable, and sweet; There is saith hee, *Bona Throni*, and there is *bona scabelli*, goods of the Throne of blisse and grace, as God, Christ, and what soever spirituall good hee conferres. Secondly, goods of the footstoole,

[u] Dic nobis qui præparas, quid præparas? replebimur bonis domus, sed quibus? &c. quærimus quod oculus non videt, &c. *Bern. ser.* 11. in *Cant.* explicans illud *Isaiæ*, c. 64. 4.

as the Creatures and comforts of this life, the accommodations of this world, whence wee may inferre. That God, and the godly: Christ, and Christians: as they have but one Throne, which is heavenly, (and that to them all:) so also they have but one footstoole. Now God makes the earth his footstoole, so should the godly doe also [w]. Christians ought in a good sense, to lay the world, and the things of the world, under the soles of their feet [x]: and not make them and prize them as the Crowne of their head. And especially when they hinder you from being crowned with Christ's Crowne, which is a Crowne of glory, and your greatest dignitie.

Now Christians! consider by this, and what hath been said, what Christ, and this blessed act of Christ is to you: how that you have the goods of the Throne, and now God having given you Christ,

w Si terram amas, terra es: si Deum amas, quid vis, ut dicam? Deus es. *Aug.*

x Quam sordet mihi terra, cum Cœlum intueor? *Adrian.* Pedibus duntaxat, terram tangentibus. ἡ ψυχὴ πᾶς ἄνω ἐνδιατρίβει θεωρίαις. *Chryst.* hom. 3. de incomp. Dei. nat.

Christ, having procured for you a blessed Throne to set your selves upon, what cause have you to be troubled, if he denies you, or takes from you a footstoole, whereon to set your feet? *Let not your hearts be troubled, you beleeve in God; beleeve also in Christ*, and be established for ever, yea, *beleive his Prophets, and you shall prosper.*

The second discoverie of love by suffering on the behalfe of his, is his suffering with them. *In all their afflictions he was afflicted, and the Angel of his presence sav'd them. In his love, and his pitie hee redeemed them, and he bare them and carried them all the dayes of old.* 'Tis some comfort to have a companion in suffering[y], 'tis much more comfortable to have a helping companion, that will take off some of a mans burthen. *Hee hath laid help on one that's mighty.*

[y] Comes in via, pro vehiculo est.

First, Christ is with his in losses, he beares a share of those losses, they shall not be all losse to them

that feare him: he will give them ſomething againe, yea, ſome better thing, then what they have loſt for him, and in following or going along with him: and though the world bee but as loſſe to a ſoule; yet *Godlineſſe is great gaine with contentment*; *He that loſeth his life for Chriſt, and the Goſpels ſake, ſhall ſave it*, Mark. 8.35. *Chriſt will make up and repair the loſſe againe, and do's not hee give* a better thing than this life in the roome on't? What's this life, and all the accommodations thereof to that life which is above? the life of the world's ignoble, moſt mean, and paſſing poore to the life of God, and the glorified in Heaven. Then friends! what looſe you? can you tell? I tell you, that to die here, is to begin to live for ever hereafter.

Secondly, in Infringements and impriſonments of the body hee ſuffers with them, gives reſt unto them[z]: & is it not better you ſenſible

[z] Tranquillus Deus, tranquillat omnia, & quietum aſpicere, quieſcere eſt. *Bern.* in *Cant.* 23.

sible soules to be in prison with Christ, than to bee at Liberty without him? nay, is it not better to be in Hell with him, than in heaven without him? (If such a thing could be?) doth not his presence prove a Heaven a? what's the Heaven above, but the fruition of God and Christ, and Christians! tell me: when you injoy much of Christ in the closet, or Congregation: when you feele the warmth, heat, and vigour of all his love and spirituall graces working upon your drooping Spirits, doe they not revive you? put much life in you? his *words are Spirit and life*, much more then are his works. Is it not your Heaven to enjoy, and for your soules to possesse their beloved's presence b?

Thirdly, in wounds, or hurts of the body or mind, if *Saul* goes

a Christus nobiscum. 1. Politicè, ut Rex in Regno; Dux in exercitu. 2. Oeconomicè, ut Pater in domo. 3. Ethicè, ut ratio in homine. 4. Physicè, ut anima in corpore, *Cornel.* à Lapide

b Heu Domine Deus, rara hora, & brevis mora. *Bern.* in *Cant.* ser. 13. Res delicata est Spiritus Dei. *Tertul.* Memor sum, quanta pace fruebar, cum in Domino gaudebam, ideò nunc magis doleo, quia scio, quid perdidi, scio quàm maxima bona amisi, redde quod per peccatum mihi abstuli, redde quod meâ culpâ perdidi. *Savanarol.* medit in *Psal.* Miserere, &c.

to

to *Damaſcus*, and treads but on the feet of Chriſt, the meaneſt and loweſt of his ſervants. Doth not Chriſt bow his head, yea, all his body to ſave them? will it not make him crye out, *Saul, Saul*, why doeſt thou tread on my feet, *perſecute me* in the leaſt of my members? yea, certainly had he ne'r opened his mouth before, yet then as the dumbe ſonne of *Cræſus*, by ſtraining his voice had the ſtrings of his tongue unlooſed, when he ſaw his Father like to be butchered, crying, Oh! kill not King *Cræſus*: ſo Chriſt (could the former be which cannot be in him yet) then, when they ſuffer, he ſuffers with them, and cries as to *Saul*. Kill not my children, pierce me not, cut mee not in pieces, rob not, impriſon me not, he now plainely ſpeakes this in our eares by his word, could wee but mind it. Chriſtians! when you are touch'd with a hurtfull touch (ſo ſenſible is hee, that)

that) he is touch'd in the apple of his eye too, his eye ſmarts whoſe you are, and hee that made eyes, aſſure your ſelves, will ſoone heale that eye ſore, when 'tis ſeaſonable to doe it.

Laſtly, in hurts of the mind. Are you wounded in Spirit, troubled in mind, tempted? he is tempted with you, wounded with you, troubled with you, is not this love, diſcover'd? Now hee is in Heaven, he is touch'd with a feeling, of your infirmities on earth [c]. Are you tempted? ſo was he, and that *in all points like to you, ſinne being excepted, viz.* ſinne did not tempt him as it doth you, but then he was tempted by Satan to ſinne, as well as Satan tempts you to ſinne [d]; inſtance that ſore temptation, to caſt himſelfe downe from the pinacle of the Temple, to murther himſelf; and that temptation hee tempted him withall to commit Idolatrie, to fall downe and worſhip a Devill

[c] Inchoata in incarnatione, completa in aſcenſione, *Cornel.* à Lapide.

[d] *This I take to be the ſenſe of the place.*

Devill like a Heathen: hee also tempted him to distrust, infidelity, when he would have had him make bread of stones, as though God could not live without bread, or as though there were not enough of God in the blessed man, to sustaine him a little longer, yea, for ever (if he pleased) without food.

CHAP. V.

Of the ends of Christ's love.

*Prov. 23. 18.

*EVery thing hath its end *, and every thing is such as its end is, as the thing is towhich it tends: all's well that ends well, that's the Proverb, not more ancient then true, 'tis the end that crowns the action; when God would prove a person, action, or thing to be good or evill, he takes this course, observes, (and bids us observe also) what the end of the person or thing is, at which it aimes or tends*, marke the

the perfect man, and behold the upright man, *saith the* Lord, for the end of that man is * peace, *though hee ha's trouble in his beginning and progresse, yet ha's he peace in his end*, viz. *his way tends to peace, though hee sowes in teares, yet hee reapes in joy, for Light, is sowne for the Righteous, and gladnesse for the upright in heart; men sow to the end they may reape. Thus he proves an upright man to be a good man, by his good end. So saith he*, the end of the wicked shall be cut off.

Viz. *He shall misse of all that hee aimes at, hee thinkes whatsoever his life be, his death shall be good, he aimes at happines after a sort, but takes asunder the meanes, from the end; when such an one* dies, all his thoughts perish, *where is his* hope when God takes away his soule, *saith* Job, *esther his sinne with himselfe shall have no end, for sinne in its fruits goe to hell with*

Psal. 37. 37.

with him, lives for ever with him, ſinnes are his workes and they follow him, or, ſecondly, his end ſhall be, and that moſt certainly, the beginning of his never ending torment, by paine of loſſe and ſenſe, together, viz. his ſinne tends that way, leads thither. Some deſire Heaven but 'tis not ſo much for the ſocietie of God and Chriſt, as from a carnall conceit, that there's no want, there they ſhall have fulneſſe. Doe not carnall men dreame of carnall eating in Chriſt's Kingdome? happie (ſaid the Jewes) are they who ſhall eat bread with thee in thy Kingdome; but this end ſhew'd their deſire was carnall; for Chriſt reproves them, when he tells them, the Kingdome of Heaven conſiſts not in meats, or drinkes, but in Righteouſneſſe and true holineſſe. Every true lover propounds to himſelfe his end, ha's his end, and that's true of Chriſt, hee hath ends for which he loves, and to which his love tends.

His

His ends are such as these.

1. *To make his object lovely.*
2. *To present his Spouse blamelesse.*
3. *To keep the soule stainlesse.*
4. *To save the soule harmelesse.*

FIrst he loves to make his lovely in his owne blessed sight, and unto his owne glorious selfe. Christ loves comely Christians, Christ's frame on a Christians spirit, is a Christ-aluring beautie: a choice Spouse's distance from her loyall husband is a cord of love to draw his presence to her, long suspension of personall fellowship makes communion sweeter, when injoy'd. Christ's presence is good to Christians, and communion with them is good to him, a soules distance from her husband Christ is verie great, yet many pledges of deerest love passe betwixt them, something of Christ, being in the soule, brings all Christ to dwell there; he loves himselfe,

himſelfe, and delights to dilate where himſelfe is. Some love to fulfill luſt and natures fancie; but Chriſt loves that his object may be lovely, to himſelfe, and all his off-ſpring. The bridegroome loves to ſee his Bride adorn'd on a bridall day, would have her as neat as hand can make her, that her aſpect may bee pleaſing to him, Chriſt loves to cloath his people with a heavenly glory, hee loves a ſoule, that he may preſent it to himſelfe a glorious Creature, 'tis inward Glory I now ſpeake of, Chriſt hath no luſt to feed, ſinnes not found in him he ſeekes neither bodies pelfe, nor the minds riches, ſweet *Meſſiah*, thy ends are good.

Chriſt ſets his love on naked ſoules; In ſome parts of the world, ſome buy their wives and cloath them, ſo doth Chriſt in every corner of the earth gives himſelfe for them, and then puts a glory upon them.

Chriſt's

Christ's glory is transforming, some have seene it *as in a glasse*, and have been *changed by it into the same Image, from glory to glory, even by the Spirit of the Lord* *, Christ himselfe assum'd our nature; that he might cloath and adorne us with his: like to like, saith the Proverb, Christ loves his object to make it like him, and then clos'es with it, cannot stick loose to it: so pure's his love. Other lovers may alter in their love, because they cannot augment their objects lustre, amiable aspect; but Christ can make his object as comely as hee will; then where is the ground of change? not in the object, not in the Subject, therefore not at all. *I the Lord change not*, that's his saying, who is immutable.

* 2 Cor. 3. 18.

Secondly, Christ loves to present his object blamelesse, both to himselfe, and also before his Father. Some lovers will find no fault in the *objects* they list to em-

brace, but having receiv'd them, find nothing elſe in them but faults: is this to love in truth? you earthlie ſenſuall lovers! Chriſt findes out faults before he eſpouſes a ſoule to himſelfe: but then through love covers them, buries them, forgets them: Chriſt never upbraids a ſoule with what he hath formerly been and done, *God upbraids no man.* Some ſpeak well of that they like, untill they have got it, and then the worſt word they have's too good for't: but Chriſt ſpeakes worſt of ſoules before hee's wedded to them, but when of *twaine they are one fleſh*, he ſpeaks and makes the beſt he can of them, and the leaſt good that's in them: hee cannot *breake a bruiſed reed*, nor can hee *quench the ſmoaking flax*: hee cannot rip up old breaches betwixt his Spouſe and him, but he's good at kindling ſmalleſt ſparkes of ſaving grace, though buried in a heap of aſhes: he is wont to make much

much weakneſſe little, and little ſtrength much. Some Lovers will hide nothing they know, by thoſe they have ſeem'd to love, will you call this love? 'tis perfect hatred; but heavenly favourites! your heavenly husband's not ſo unkind, he covers all evills, and uncovers all good in them hee loves. 'Tis ſaid he's *able to preſent blameleſſe before his Father, with exceeding great joy* *, and he's as active, as able in ſuch a kind of preſentation.

Prov. 16. 12.

* Jude 24.

Thirdly, he loves to preſent his object ſpotleſſe, Chriſt ſets his love on ſoules to cleanſe them *, and ſanctifie them to his owne, and his Fathers uſe.

* Eph. 5. 27.

Satan loves to have ſoules that he may ſtaine them, pollute them, bereave them of their glorie, and Chriſt's Image that's in them, he's all for ſoiling of ſoules, that he may foile them, & inſnare them; but Chriſt takes out the ſpots of his owne fleſh; he ſets his love

Ezek. 16.6.7. on a ſoule to waſh it from all *filthineſſe of fleſh and Spirit*, the ſoules time of miſerie, is Chriſt's time of mercy: *when thou waſt in thy bloud, I ſaid to thee live, and thy time was the time of love.* *John* tells the ſeven Churches of *Aſia*, *Chriſt lov'd us, and then waſh'd away our ſinnes by his bloud*, heavenly husband! thou lov'ſt to good purpoſe. Chriſt loves to make holy as well as happie, he would have her without blemiſh, ſpot, or wrinckle.

Fourthly, Chriſt love's that he may ſave harmeleſſe, preſerve his object free from danger; Satan loves to deſtroy, but Chriſt loves to ſave. All Chriſt's favours run into this: the ſoules ſalvation of whom he loves: he's cal'd the *Saviour of his body the Church*; the head you know contrives and adviſe's for the whole body. Such a head is Chriſt, he came to *ſave*, as well as *ſeeke loſt ſoules*. When Chriſtians are in Chriſt, their ſelves and

† Eph. 5. 23.

ſoules

ſoules are in ſafe hands, *no man ſhall pluck them out of my Fathers hand* ſaith Chriſt, & what power's like to his: Spouſe of Chriſt! thou mayſt truſt thy ſelfe with thy heavenly Husband, put thy life in his hand; for hee *came not to deſtroy* the beleeving *world, but to ſave it.* Oh you ſonnes of *Sion*! how carefull is Chriſt of you? *his eye is upon you, his eare open to your cry*; Chriſt watcheth his children as you watch yours, he'l not let a child goe out of his ſight, leaſt he catch a fall, and bruiſe or maime himſelfe, and ſpoile his beauty, and when he do's get a fall, Chriſt's eares are open, hee can quickly heare him crie, and then he gives him a helping hand, till he's riſen againe. You are in his hand, and in his heart, and ſhall hereafter dwell in his heavens, what would you more? And now my friends! that Chriſt hath ſhew'd his affection by doing and ſuffering for you, he expects action from you towards

Joh. 10. 29.

towards him, and for him.

Consider, intelligent hearts!

First, is not he active for you? he praies for you, pleads for you at the Throne of grace, against the accuser of the brethren: then drink not in forsaken sins, against which both your selves, and Saviour also, hath put up prayers with *teares, and strong cries in the dayes of his flesh.*

Secondly: are not Satans vassalls active for their Prince of darkenesse? Doe they not lay their heads and hearts together? unite all their forces, to follow that Prince, who rules in the aire, and workes in the children of disobedience; to advance his Kingdome, inlarge his Dominion, as Hell hath inlarg'd her selfe? doe not they seeke to make his Proselites many? and shall the children of darkenesse be wiser, and more active in their generation, and for their Prince? then are the children of Light in their generation

generation & for their King and Saviour* Jesus Christ? God forbid. *Tell it not in* Gath, *publish it not in the streets of* Askelon, *least the daughters of the Philistims rejoyce, and least the daughters of the uncircumcised triumph.* Love deserves love; oh, you children of Light! you cannot give warmth to your garments, but you shall receive't againe. Oh then! bee rooted and grounded in faith with love. *Comprehend you with all the Saints, what the height, length, depth, & breadth,* of *Christ's love is.* Then shall you sing Hallelujah to God in the highest Heavens, when the time of refreshment shall bee in the presence of the Lambe, with exceeding great Joy to Just ones[c].

* 2 *Sam.* 1. 20.

[c] Secundum laborem accipient, non secundum proventum, *Bern.* Non meritis operantis sed miseratione donantis. *Aug.* Deus coronat dona sua, non merita nostra.

FINIS.